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CICERO
DE AMICITIA.

BY

REV. C. J. SCRATCHLEY, B.A.

48.745.

M. TULLII CICERONIS

LÆLIUS

SIVE

DE AMICITIA DIALOGUS.

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LÆLIUS

SIVE

DE AMICITIA DIALOGUS.

FROM THE TEXT OF JO. CASP. ORELLIUS, WITH ENGLISH NOTES.

BY

REV. C. J. SCRATCHLEY, B.A.,

OF BRASENOSE COLLEGE, OXFORD.

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OXONII:

EXCUDEBAT I. SHRIMPTON.

INTRODUCTION.

THIS treatise "on Friendship" was written subsequently to the "Cato Major or De Senectute," (*De Amicitia*, c. 1. § 4,) and before the De Officiis, (*De Off.*, ii. c. 9.) As the "Cato Major" was composed at the close of B.C. 45, or at the commencement of B.C. 44, and the "De Officiis" late in the year 44, the date of the "De Amicitia" may be fixed at B.C. 44. The treatise is in the form of a dialogue, for Cicero professes to give the substance of a conversation which took place between Caius Lælius "the Wise," and his two sons-in-law, Caius Fannius the historian, and Quintus Mucius Scævola the augur, a few days after the death of Scipio Africanus the younger, (B.C. 129.) He tells us that this conversation was repeated to him in after times by Scævola, that he committed the principal ideas to memory, and has expressed them here, though the language and the arrangement of the subject are his own. (c. i. § 3.) Hence the treatise is also entitled "Lælius," though probably this twofold inscription is due to the grammarians. It is appropriately addressed to Titus Pomponius Atticus, (so called from his long residence at Athens and his intimate acquaintance with Greek literature,) as Atticus was the only one of his contemporaries to whom Cicero gave his whole heart. The conversation is probably imaginary, (c. 1. § 4.)

As the dissertation on old age is put into the mouth of Cato the censor, because he had been distinguished for energy of mind and body preserved entire to the very close of a long life, so the stedfast attachment which existed between Scipio and Lælius pointed out the latter as a fit person to enlarge upon the advantages of friendship and the mode in which it might best be cultivated. (c. 1. § 4.)

Lælius first declares that friendship can exist only among the good, (c. 5;) he then defines friendship to be nothing else than a perfect unity of sentiment on all subjects, combined with mutual good will and affection, (c. 6;) it owes its *origin* not to a sense of need or weakness, but to nature; it arises not from the thought how useful it will be to have a friend who may assist us in obtaining what we feel we want and cannot obtain by ourselves, but from the natural sympathy which exists between virtuous minds. A virtuous mind is attracted towards a mind in which it seems to see any indication of virtue, it moves towards it with a certain feeling of love, (c. 8;) good will arises of necessity between good men, and this is the source appointed by nature for friendship, (c. 14:) in short, it is virtue that forms and maintains friendships, (c. 27.)

This should be laid down as a law in friendship, neither to require any thing disgraceful of a friend, nor to do it when required, (c. 12,) but mutually to require and to do what is honourable. Yet, when friends are virtuous, if by any chance it should be requisite to assist a friend in any object that is not quite just, when *his character or any vital interest is at stake*, we may deviate a little from the path of strict integrity, pro-

vided no very great disgrace ensues. We should choose those who will be firm and constant friends, (c. 17;) good faith is the foundation of this constancy, but to secure it it is requisite besides, not to bring charges against a friend, nor believe any charges when brought against him lightly, and that we be courteous in language and manner, (c. 18.) If it is ever necessary to break off a friendship, this should be done by gradually withdrawing from intercourse, for friendship should be unsewn rather than rent asunder. The way to avoid such a disaster, is not to form friendships precipitately, and to choose worthy objects, that is, those in whom there is a cause for being loved, (c. 21.) It is the duty of a friend to advise and rebuke his friend freely and yet not roughly, and such advice should be received without impatience, for nothing is so destructive to friendship as sycophantic flattery, always saying what is agreeable (blanditiæ) and never daring to contradict, (assentatio.)

Some German critics have asserted that this treatise is entirely political, and that Cicero is not speaking of friendship in a moral sense, but of political partizanship. Some of Cicero's remarks it is true apply chiefly to political friendships, (c. 12, 21,) but the definition given of friendship, (c. 6,) proves this statement to be exaggerated. "The exordium of the treatise is taken from the Theætetus, and in the eighth chapter we detect a correspondence with a passage in the Lysis of Plato; the Ethics of Aristotle, (b. viii.,) and the Memorabilia of Socr[illegible] by Xenoph[illegible]d some suggestions; a strong re[illegible]an h[illegible]e fragments of Theo[illegible]om[illegible]pposed to have

been taken from Chrysippus *περὶ φιλίας* and *περὶ τοῦ δικάζειν*." Dictionary of Greek and Roman Biography, edited by W. Smith. This Dictionary, the Dictionary of Greek and Roman Antiquities, edited by the same, the editions of Gernhard, Beier, and Hutter, (1833,) and Doederlein's Synonymes, translated by H. Arnold, have been used in the notes. The dates are taken chiefly from the dictionaries mentioned above.

M. TULLII CICERONIS

LÆLIUS

SIVE

DE AMICITIA DIALOGUS.

CAP. I.

Q. Mucius[a] augur multa narrare de C. Lælio[b] socero 1
suo memoriter et jucunde solebat nec dubitare, illum in omni 1

CHAP. I.

[a] "Quintus Mucius the augur," the same person as the Scævola in the next sentence. He is called "the augur," because the office of augur was held for life; for the same reason the other Scævola is called "the pontiff" below. Q. Mucius Scævola was chiefly distinguished for his knowledge of civil law. Cic. Brut. 89; De Or. i. 45. Consul, U.C. 637, B.C. 117. He married Lælia, the eldest daughter of Lælius, who was celebrated for the purity with which she spoke her native language, and her conversational excellence. Her conversation gave the tone to the polished society of her age, and its merit was its native Latinism, its sincerity and earnestness. See Dict. of Biog. ed. by Smith.

[b] *Lælio*, Caius Lælius Sapiens, or the Wise. His intimacy with the younger Scipio Africanus was as remarkable as his father's (C. Lælius) friendship with the elder. He was born about B.C. 186-5; was tribune of the plebs in 151; prætor in 145; and consul, after being once rejected, in 140. The political opinions of Lælius were different at different periods of his life. At first he inclined to the party which aimed at renovating the plebs by making them again landowners, and by raising the equites into an efficient middle class. He endeavoured, probably during his tribunate, to procure a re-division of the state demesnes, but either alarmed at the hostility it excited, or convinced of its impracticability, he desisted from the attempt, and for this forbearance received the appellation of the Wise or the Prudent. After the tribunate of the elder Gracchus, B.C. 133, he joined the aristocratical party. Dict. Biography. See below, ch. 11. § 37, and 25. § 96.

sermone appellare sapientem. Ego autem a patre ita eram deductus ad Scævolam[c], sumpta virili toga, ut, quoad possem et liceret[d], a senis latere nunquam discederem. Itaque multa ab eo prudenter disputata, multa [etiam] breviter[e] et commode dicta memoriæ mandabam fierique studebam ejus prudentia doctior. Quo mortuo me ad pontificem Scævolam[f] contuli, quem unum[g] nostræ civitatis et ingenio et justitia præstantissimum audeo dicere. Sed de hoc alias[h]: nunc redeo ad augurem.
2 Quum sæpe multa[i], tum memini domi in hemicyclio seden-

[c] *Deductus ad Scævolam.* Cic. Pro Cælio, 4, 9, qui (pater) ut huic virilem togam dedit—hunc *a patre* continuo *ad me esse deductum.* "I had been committed by my father to the care of Scævola, after I had assumed the manly gown, with the intention that (ita ut, Beier) I should never quit him." Until a Roman youth assumed the "toga virilis," he wore the "toga prætexta," which had a broad purple border (prætexta). As a general rule the manly gown was assumed after the completion of the fourteenth year, but this was not always the case. Cicero received it in his sixteenth year, B.C. 91. At this period a young man was introduced to public life, and was generally committed by his friends to the care of some eminent man (deducebatur ad,) as a preparation for the bar or the popular assemblies, "hunc sectari, hunc prosequi, hujus omnibus dictionibus interesse." Tac. De Orat. 34. From Scævola Cicero acquired "that acquaintance with the constitution of his country, and the principles of jurisprudence, and those lessons of practical wisdom, which proved of inestimable benefit in his future career."—Dict. of Biog.

[d] *Liceret,* "it was allowed me," by Scævola.

[e] *Breviter,* "tersely and aptly said." Bons Mots. ἀποφθέγματα. In Epist. ad Att. iv. ep. 16, Scævola is called jocularis senex. *Prudentia,* i. e. juris, "practical knowledge." This phrase is used in ch. 2; prudens in jure civili.

[f] *Pontificem Scævolam.* Q. Mucius Scævola, distinguished from the former by his office of chief pontiff, was cousin-german to the augur. He was also celebrated for his knowledge of civil law, and was reckoned the "most eloquent of the jurisconsults" of his day. Brut. 39. Consul, U.C. 659, B.C. 95.

[g] *Unum ..... præstantissimum.* Translate "*The* most distinguished man of our state both for natural ability and for justice." *Unus* is frequently joined with superlatives. An instance of his justice is given in the De Offic. iii. 15.

[h] *De hoc alias,* i. e. loquar, as in De Off. iii. 15 and 17.

[i] *Quum sæpe multa.* Supply not, memini, but memini narrare illum multa, de C. Lælio. Bei. *Hemicyclio.* The *hemicyclium* was a part of the house, where seats were ranged in a semicircular form for the reception of friends. Faccio-

tem, ut solebat, quum et ego essem una et pauci admodum familiares, in eum sermonem illum incidere, qui tum fere omnibus erat in ore. Meministi enim profecto, Attice, et eo magis, quod P. Sulpicio utebare multum, quum is tribunus plebis capitali odio[k] a Q. Pompeio, qui tum erat consul, dissideret, quocum conjunctissime et amantissime vixerat, quanta[l] esset hominum vel admiratio vel querela. Itaque tum[m] Scævola, 3
quum in eam ipsam mentionem incidisset, exposuit nobis sermonem Lælii de amicitia habitum ab illo secum et cum altero genero, C. Fannio, M. F., paucis diebus post mortem Africani. Ejus disputationis sententias[n] memoriæ mandavi, quas hoc libro exposui arbitratu meo: quasi enim ipsos induxi loquentes, ne *inquam* et *inquit* sæpius interponeretur, atque ut tamquam a præsentibus coram haberi sermo videretur. Quum enim sæpe mecum ageres, ut de amicitia scriberem 4
aliquid, digna mihi res quum omnium cognitione tum nostra familiaritate visa est. Itaque feci non invitus, ut prodessem multis rogatu tuo. Sed ut in Catone Majore, qui est

lati. *Sermonem*, "he fell upon that topic of discourse which was then in nearly every one's mouth."

[k] *Capitali odio*, "deadly, mortal, hatred." Cf. Hor. S. i. 7, 13. "capitalis ira." Sulpicius aimed at the "caput" of Pompey, (see ch. xvii. d.) for says Cicero, De Orat. iii. 3, 9, "P. Sulpicius, quibuscum privatus conjunctissime vixerat, hos in tribunatu spoliare instituit omni dignitate." Bei. Q. Pompeius Rufus and the famous Sulla were consuls B.C. 88, U.C. 666. The conduct of the Mithidratic war was assigned to Sulla, but Marius was desirous of obtaining it, and by the aid of P. Sulpicius Rufus, tribune of the people, he succeeded. See Keightley, History of Rome, p. 335. *Querela* refers to the fear entertained of the commotions likely to ensue from the conduct of Sulpicius.

[l] Connect *quanta* with *meministi*.

[m] *Tum*, "at that time," when I made him the visit mentioned in § 2. *Tum* does not refer to *quum*.. *incidisset*, "as he had happened to mention that very subject." *Exposuit*, gave us a detailed account of, related at length.

[n] *Sententias*, "the ideas of that discourse." *Arbitratu meo*, "I have set forth according to my own free-will," i. e. I give faithfully the ideas of Lælius, but the language and the arrangement of the subject is my own.

scriptus ad te de senectute, Catonem induxi senem disputantem, quia nulla videbatur aptior persona[o], quæ de illa ætate loqueretur, quam ejus, qui et diutissime senex fuisset et in ipsa senectute præter ceteros floruisset: sic, quum accepissemus a patribus maxime memorabilem C. Lælii et P. Scipionis familiaritatem fuisse, idonea mihi Lælii persona visa est, quæ de amicitia ea ipsa dissereret[p], quæ disputata ab eo meminisset Scævola. Genus autem hoc sermonum, positum in hominum veterum auctoritate et eorum illustrium, plus, nescio quo pacto, videtur habere gravitatis. Itaque ipse mea legens sic afficior interdum, ut Catonem, non me, loqui existimem. Sed, ut tum ad senem senex de senectute[q], sic hoc libro ad amicum amicissimus de amicitia scripsi. Tum est Cato locutus, quo erat nemo fere senior temporibus illis, nemo prudentior[r]: nunc Lælius, et sapiens, sic enim est habitus, et amicitiæ gloria excellens, de amicitia loquitur. Tu velim animum a me parumper avertas, Lælium loqui ipsum putes. C. Fannius et Q. Mucius ad socerum veniunt post mortem[s] Africani: ab

[o] *Persona*, "character." *Persona* is properly a mask worn by actors, hence a character introduced in a play, or treatise. *Diutissime senex.* The date of Cato's death is known to be B.C. 149, his age at his death is uncertain. According to Cicero (De Senec. 4.) he was born in the year preceding the first consulship of Q. Fabius Maximus, (B.C. 234.) He would therefore be eighty-five years old at the period of his death. Livy and Plutarch represent him as living to the age of ninety, but this is inconsistent with another passage in Plutarch, (Cat. Maj. 1.)

[p] *Disserere* denotes a freer, *disputare* a more methodical discussion of a subject. The *disputans* takes into consideration the opposing arguments, weighs argument against argument, and ascertains on which side the balance of truth lies. Döderlein, Lat. Synonymes.

[q] *De senectute*, i. e. scripsi. Cicero was in his sixty-second or sixty-third year, when he addressed his Cato Major, or De Senectute, to Atticus, who was in his sixty-eighth year, (B.C. 44.)

[r] *Prudentior*, "had more practical wisdom."

[s] *Mortem.* Scipio Africanus the younger died B.C. 129. See p. 10. C. Fannius Strabo married Lælia the youngest daughter of Lælius. He composed a history, of which Cicero speaks in favourable terms, (Brut.

his sermo oritur, respondet Lælius, cujus tota disputatio est de amicitia, quam legens tu te ipsum cognosces.

CAP. II.

FANNIUS. Sunt ista[t], Læli! nec enim melior vir fuit 2
Africano quisquam nec clarior. Sed existimare debes, om- 6
nium oculos nunc in te esse conjectos; unum te sapientem et appellant et existimant. Tribuebatur hoc[u] modo M. Catoni; scimus L. Atilium apud patres nostros appellatum esse sapientem; sed uterque alio quodam modo: Atilius, quia prudens esse in jure civili putabatur; Cato, quia multarum rerum usum haberet, (multa ejus et in senatu et in foro vel provisa prudenter vel acta constanter vel responsa acute ferebantur;) propterea quasi cognomen jam habebat in senec-

26,) in the Greek language, of which the subject was probably the last Carthaginian war, as Fannius served for some time under Scipio in that war.

CHAP. II.

[t] *Sunt ista.* Cic. Acad. i. c. 3. Tum ego, sunt, inquam, ista, Varro. ἔστι ταῦτα. "It is so, Lælius," those things, what you have said, are true. This is the force of *sunt.*

[u] *Hoc.* Sc. esse sapientem. "This quality of wisdom was attributed recently to M. Cato." = sapiens appellabatur et existimabatur. *Modo,* "lately," is opposed to *apud patres nostros,* "in the time of our fathers." Lucius Atilius, a celebrated jurist, lived about the middle of the sixth century of the city. He was among the earliest of the jurisconsults, who gave public instruction in law, and was the first Roman who was called by the people "Sapiens," or "Wise." *Prudens,* "learned and judicious." *Usum,* experience. *Haberet.* The force of the subjunctive is, "he was considered to have. Bei." *Quasi cognomen.* M. Porcius Cato Censorius, or the Censor. His original name was M. Porcius; the cognomen Cato denotes "that practical wisdom, which is the result of natural sagacity, combined with experience of civil and political affairs. The same qualities were acknowledged by the plainer and less archaic title of Sapiens, by which he was so well known in his old age, that as Cicero says, it became his quasi cognomen." Dict. of Biography. That is, the word "Sapiens" was substituted for Cato, and Cato was called M. Porcius Sapiens. The Roman Sapiens was a more practical man than the Greek philosopher.

tute sapientis. Te[x] autem alio quodam modo, non solum natura et moribus, verum etiam studio et doctrina esse sapientem, nec sicut vulgus, sed ut eruditi, solent appellare sapientem,
7 qualem[y] in Græcia neminem; (nam, qui septem appellantur, eos, qui ista subtilius quærunt, in numero sapientium non habent:) Athenis unum accepimus, et eum quidem etiam Apollinis oraculo sapientissimum judicatum;—hanc esse in te sapientiam existimant, ut omnia tua[z] in te posita ducas, humanosque casus virtute inferiores putes. Itaque ex me quærunt, credo item ex hoc [Scævola], quonam pacto mortem Africani feras: eoque magis, quod his proximis[a] Nonis, quum in hortos D. Bruti auguris commentandi causa, ut assolet, ve-

[x] *Te.* After *Te*, scimus appellatum esse, must not be repeated, because the nominatives Atilius and Cato have intervened. Cicero begins the sentence with *Te*, as if he meant to make it depend on some such word as *existimant*, but as he goes on, he introduces a parenthesis, and then repeats his original meaning in an equivalent phrase, *hanc esse in te sapientiam existimant.* This is Beier's view, and is certainly correct. Translate however, "But you, they think wise in another kind of way, not only by nature and character, but also from your pursuits and learning; nor again in the same way as the multitude, but as the educated, are wont to call a man wise,.. this wisdom (I say) they think you possess, namely that." *Studio.* "Your philosophical principles;" Lælius had imbibed the doctrines of the Stoic school from Diogenes of Babylon and Panætius. Cic pro Muræna, c. 31. Quis vero C. Lælio comior? quis jucundior eodem ex *studio* isto? (sect) quis illo gravior, sapientior?

[y] *Qualem . . neminem . . unum* all depend on *accepimus*, "No one in Greece, except one at Athens." "No one in the rest of Greece, only one at Athens." i. e. Socrates. Cf. Xenoph. Ap. § 14. *Septem.* Only four names were universally admitted in the list of sages, Thales, Bias, Pittacus, Solon. (Thirlwall, vol. ii. p. 129.) Cleobulus, Chilo, were most generally added; Periander, or Anacharsis, or Epimenides made up the number.

[z] *Omnia tua*, "all that concerns you depends upon yourself." *Virtute*, that virtue rises superior to all human events.

[a] *Proximis*, "because on these last nones, when we had come to the gardens of Decius Brutus the augur for the purpose of holding a conference, as is our wont, you were not there, though you (qui) had been accustomed to observe." *Commentandi causa*, on the business connected with their office. Cf. Cic. De Div. i. 41.

nissemus, tu non affuisti, qui diligentissime semper illum diem et illud munus solitus esses obire. SCÆVOLA. Quærunt quidem, 8
C. Læli, multi, ut est a Fannio dictum: sed ego id respondeo, quod animadverti, te dolorem, quem acceperis quum summi viri tum amicissimi morte, ferre moderate: nec potuisse non commoveri, nec fuisse id humanitatis tuæ; quod autem his Nonis in nostro collegio[b] non affuisses, valetudinem causam, non mæstitiam fuisse. LÆLIUS. Recte tu quidem, Scævola, et vere: nec enim[c] ab isto officio, quod semper usurpavi, quum valerem, abduci incommodo meo debui: nec ullo casu arbitror hoc constanti homini posse contingere, ut ulla intermissio fiat officii. Tu autem, Fanni, qui mihi tantum tribui 9
dicis, quantum ego nec agnosco nec postulo, facis amice: sed, ut mihi videris, non recte judicas de Catone. Aut enim nemo, quod quidem magis credo, aut, si quisquam, ille sapiens fuit. Quomodo, ut alia omittam, mortem filii tulit! Memineram Paullum[d], videram Gallum: sed hi[e] in pueris; Cato in per-

[b] *Collegio.* The augurs formed a collegium, or "college, corporation." Nearly all the different kinds of priests at Rome formed corporations; thus there was also a collegium pontificum. The augurs anciently met on the nones of every month, but not at any fixed place. The nones occurred on the seventh day of the four months, March, May, July, and October, and on the fifth of the other months. *Valetudinem*, properly health, good or bad; "the state of your health," meaning here "bad health."

[c] *Nec enim*, "ought I to have been drawn away by a personal loss from that duty, which I have always performed with regularity whenever I had sufficient strength." *Usurpare* = diligentissime obire in § 7. "Valere, possess the right measure of strength for a thing." Döderlein, Synonymes.

[d] *Paullum.* Lucius Æmilius Paullus, the celebrated conqueror of Perseus and Macedonia. The triumph which was celebrated for his Macedonian victory, B.C. 167, was the most splendid that Rome had yet seen, but the conqueror lost one son, fourteen years old, only five days before his triumph, and another son, twelve years of age, only three days after. His two older sons, Scipio Africanus the younger, and Q. Fabius Maximus, were adopted into other families. *Gallum*, i.e. C. Sulpicius Gallus.

[e] *Hi*, sc. mortem filiorum tulerunt. Gernhard supplies, sapientes fuerunt. They lost *boys*, and bore

10 fecto et spectato viro. Quamobrem cave Catoni anteponas ne istum quidem ipsum, quem Apollo, ut ais, sapientissimum judicavit: hujus[f] enim facta, illius dicta laudantur. De me autem, ut jam cum utroque loquar, sic habetote.

CAP. III.

3 Ego, si Scipionis desiderio me moveri negem, quam id recte faciam, viderint[g] sapientes; sed certe mentiar. Moveor enim tali amico orbatus, qualis, ut arbitror, nemo unquam erit; ut confirmare[h] possum, nemo certe fuit. Sed non egeo medicina; me ipse consolor, et maxime illo solatio, quod eo errore careo, quo amicorum decessu plerique angi solent. Nihil enim mali accidissi Scipioni puto; mihi accidit[i], si quid accidit: suis autem incommodis graviter angi non amicum, sed se ipsum
11 amantis est. Cum illo vero quis neget actum esse præclare? Nisi enim, quod ille minime putabat[k], immortalitatem optare vellet, quid non est adeptus, quod homini fas esset optare? qui summam spem civium, quam de eo jam[l] puero habuerant, continuo

the loss with equanimity; Cato lost "a full-grown and tried man." *In*, lit. "in the case of." This was Cato's eldest son, who died B.C. 152, a few years before his father, who had taken extraordinary pains with his education, refusing to allow a learned slave named Chilo to superintend it. *Spectato.* He had distinguished himself as a soldier and as a jurist.

[f] *Hujus*, Cato. *Illius*, Socrates. Zumpt Gr. § 67, 7.

CHAP. III.

[g] *Viderint.* "Let the wise consider how right I should be in so doing;" *desiderio*, regret. *Sapientes*, the Stoics, who condemned all mental emotions. Tusc. iv. 19, 43.

[h] *Confirmare*, prove.

[i] *Accidit*, sc. malum; *si quid*, sc. mali.

[k] *Quod minime putabat*, "expected." "Gernhard says, optandum must not be supplied; as *quod* refers to what follows, I would supply from thence, homini fas esse optare." Bei.

[l] *Jam* is to be connected with *habuerant*, not *puero*. *Continuo adolescens*, immediately, as soon as he had grown up. A person was adolescens or adultus, in the strict

adolescens incredibili virtute superavit; qui consulatum[m] petiit numquam, factus est consul bis; primum ante tempus; iterum[n] sibi suo tempore, rei publicæ pæne sero; qui duabus urbibus eversis, inimicissimis huic imperio, non modo præsentia, verum etiam futura bella delevit. Quid dicam de moribus facillimis, de pietate[o] in matrem, liberalitate in sorores, bonitate in suos, justitia in omnes? Nota sunt vobis. Quam autem civitati carus fuerit, mærore[p] funeris indicatum est. Quid igitur hunc paucorum

sense of the term, from the end of the twelfth, if a female, of the fourteenth year, if a male: but the word is frequently applied to a person much older.

[m] *Qui consulatum*, "Who never canvassed for the consulship, was made consul twice, for the first time before the proper period, the second time at the proper time for himself, but almost too late for the state." Publius Cornelius Scipio Africanus Æmilianus II. was son of Æmilius Paullus, the conqueror of Macedonia. He was adopted by Scipio the son of Africanus the elder. He distinguished himself in his youth (adolescens) as a soldier in Spain, (B.C. 151.) *Ante tempus.* The lawful age for the consulate at this time was forty-three years, and Scipio was only thirty-eight when he was first made consul, (B.C. 147.) This was in the third year of the third Punic war. The Roman arms had met with ill success for two years; Scipio was serving at Carthage as tribune, and displayed such valour and skill in retrieving the imprudence of the consul Manilius, that when he went to Rome to canvass for the ædileship, the tribes resolved to make him consul, in spite of the opposition of the presiding consul. He took Carthage and utterly destroyed it, B.C. 146. He was henceforth named Africanus. See Keightley.

[n] *Iterum.* In B.C. 134, during the Numantine war. *Sibi suo tempore*, because there was no violation of the law, (the lex Genutia,) which prescribed that no one should hold the same magistracy within ten years. *Reipublicæ*, "almost too late for the state," because of the various defeats sustained by the Romans in the Numantine war. At last it became evident that the war demanded Rome's ablest soldier; the people determined to raise Scipio Africanus once more to the consulate for this purpose. He took Numantia, (B.C. 133,) levelled it with the ground, and divided its territory amongst its neighbours. He was named for this Numanticus.

[o] *Pietate in matrem.* When his father divorced his wife Papiria, Scipio assisted her out of his own means, and at her death gave her property to his sisters. *Nota sunt*, "these things are well known."

[p] *Mærore*, "by the general mourning at his funeral." *Quid homines suspicentur.* In the prosecution of the agrarian measure of Tib. Gracchus, triumvirs were appointed to divide the land. Those Italians to whom the senate had re-granted their lands and those who had pur-

annorum accessio juvare potuisset? Senectus enim, quamvis non sit gravis, ut memini Catonem anno ante, quam mortuus est, mecum et cum Scipione disserere, tamen aufert eam
12 viriditatem, in qua etiamnum erat Scipio. Quamobrem vita quidem talis fuit vel fortunâ vel gloriâ, ut nihil posset accedere: moriendi autem sensum celeritas abstulit; quo de genere mortis difficile dictu est; quid homines suspicentur, videtis. Hoc tamen vere licet dicere, P. Scipioni ex multis diebus, quos in vita celeberrimos lætissimosque viderit, illum diem clarissimum fuisse, quum, senatu dimisso, domum reductus ad vesperum est a patribus conscriptis, populo Romano, sociis et Latinis, pridie quam excessit e vita: ut ex tam alto dignitatis gradu ad superos videatur deos potius, quam ad inferos pervenisse.

CAP. IV.

4 Neque enim assentior iis, qui hæc nuper disserere cœ-
13 perunt, cum corporibus simul animos interire atque omnia morte deleri. Plus apud me antiquorum auctoritas valet vel nostrorum majorum, qui mortuis tam religiosa jura[q] tribuerunt;

chased, were required by the triumvirs to produce their title-deeds; but some had been lost, others were ambiguous. The Italians applied to Scipio to advocate their cause. He maintained that they who were to divide the land ought not to be judges of what was public or not. One evening he went home from the senate in perfect health, attended by the senators and a large concourse of the Latins and allies. In the morning he was found dead in his bed, but without any wound. The general opinion was that he had been murdered by the partizans of the Gracchi, and Carbo is one of those who are expressly named as the assassins. Cic. ad Fam. ix. 21: Ad Quint. ii. 3. *Sociis et Latinis*, "The Italian allies and the Latins." See Dict. of Antiq., and Keightley, Hist. of Rome, p. 299.

CHAP. IV.

[q] *Jura*, "such religious rites," rites appointed by law. Cf. Cic. Leg. ii. 22.

quod non fecissent profecto, si nihil ad eos pertinere arbitrarentur: vel eorum, qui in hac terra[r] fuerunt magnamque Græciam[s], quæ nunc quidem leta est, tunc florebat, institutis et præceptis suis erudierunt: vel ejus, qui Apollinis oraculo sapientissimus est judicatus, qui non tum hoc[t] tum illud, ut in plerisque, sed idem dicebat semper, animos hominum esse divinos, iisque, quum e corpore excessissent, reditum in cœlum patere, optimoque[u] et justissimo cuique expeditissimum. Quod item 14
Scipioni videbatur, qui quidem, quasi præsagiret[x], perpaucis

[r] *In hac terra.* Cicero refers here to the sect of Italic philosophers, of which the founder was Pythagoras, a native of Samos, born about B.C. 570, who taught the doctrine of the immortality of the soul under a peculiar form, that of a transmigration of souls. After various travels he finally fixed his residence among the Italian Greeks, and particularly at Croton, where he instituted a society, consisting of three hundred members, composed of young men carefully selected from the noblest families, not only of Croton, but of other Italian cities. An account of the institutions of Pythagoras, which are involved in great obscurity, is given by Thirlwall, History of Greece, vol. ii. p. 143—155.

[s] *Magnam Græciam.* The south of Italy, the ancient Œnotria, was so completely occupied by colonies from Greece, that it received the name of Magna Græcia, or Great Greece. *Institutis*, "instructed by their institutions and precepts." *Erudire* is *e rudi doctum facere*; it implies a previous want of culture and tuition, "bring out of a state of ignorance."

[t] *Tum hoc*, "who did not say at one time this, at another time that, on this subject, as he did on most subjects, but always the same thing, namely that." Socrates is here charged with inconsistency on most subjects, except on that of the immortality of the soul. Cf. Epist. ad Att. xiii. 25, 3. O Academian volaticam et sui similem, modo huc, modo illuc.

[u] *Optimoque*, "and one easy *in proportion as* each was good and just."

[x] *Quasi præsagiret*, as if he had a presentiment of it, (his death,) "discoursed for three days on the best form of government, nearly the last part of which discourse was on the immortality of souls, consisting of what he said he had heard in a vision from the elder Africanus as he slept." Cicero wrote a work in six books, De Republica, which he published probably in B.C. 51, in the form of a dialogue. The scene was laid in the suburban gardens of the younger Africanus, to whom the principal part is assigned. There were several other dramatis personæ. The conferences are supposed to be held for three days, in the consulship of C. Sempronius Tuditanus, and M'. Aquillius, B.C. 129. This work of Cicero was supposed to have been irre-

ante mortem diebus, quum et Philus et Manilius adessent et alii plures, tuque etiam, Scævola, mecum venisses, triduum disseruit de re publica: cujus disputationis fuit extremum fere de immortalitate animorum, quæ se in quiete per visum ex Africano audisse dicebat. Id si ita est, ut optimi cujusque animus in morte facillime evolet tamquam e custodia vinclisque corporis; cui censemus cursum ad deos faciliorem fuisse, quam Scipioni? Quocirca, mærere hoc ejus eventu, vereor[y], ne invidi magis quam amici sit. Sin autem illa veriora, ut idem interitus sit animorum et corporum, nec ullus sensus maneat: ut nihil boni est in morte, sic certe nihil mali. Sensu[z] enim amisso fit idem, quasi natus non esset omnino; quem tamen esse natum et nos gaudemus et hæc civitas, dum erit, lætabitur. Quamobrem cum illo quidem, ut supra dixi, actum optime est: mecum incommodius, quem fuerat æquius, ut prius introieram[a], sic prius exire de vita. Sed tamen recordatione nostræ amicitiæ sic fruor, ut beate vixisse videar, quia cum Scipione vixerim, quocum mihi conjuncta cura de re publica et de privata fuit, quocum et domus et militia communis, et id in quo est omnis vis amicitiæ, voluntatum, studiorum,

coverably lost, with the exception of the Somnium Scipionis, to which Cicero refers in the text, and which had been extracted entire from the sixth book by Macrobius, and of sundry fragments. But a portion of the long lost treasure was discovered and published in 1822; it is however in a very mutilated state. The Somnium Scipionis is a portion of the sixth book, in which Scipio relates that he saw in a dream, when in early youth he visited Masinissa, in Africa, the form of the first Africanus, which dimly revealed to him his future destiny, and urged him to press steadily forward in the path of virtue and of true renown, by announcing the reward prepared in a future state for those who have served their country in this life with good faith. Dictionary of Biography.

[y] *Vereor ne sit*, "I am afraid it is."

[z] Gaudere denotes joy as an inward state of mind; lætari, utterance of joy. Död.

[a] *Introieram.* The metaphor is derived from coming upon and going out of a stage, as is shewn by the De Fin. i. 15, 49.

sententiarum summa consensio[b]. Itaque non tam ista me sapientiæ, quam modo Fannius commemoravit, fama delectat, falsa præsertim, quam quod amicitiæ nostræ memoriam spero sempiternam fore; idque mihi eo magis est cordi, quod[c] ex omnibus seculis vix tria aut quattuor nominantur paria amicorum: quo in genere sperare videor Scipionis et Lælii amicitiam notam posteritati fore. FANNIUS. Istud quidem[d], Læli, 16
ita necesse est. Sed, quoniam amicitiæ mentionem fecisti, et sumus otiosi, pergratum mihi feceris—spero item Scævolæ—si, quemadmodum soles[e] de ceteris rebus, quum ex te quæruntur, sic de amicitia disputaris, quid sentias, qualem existimes, quæ præcepta des. SCÆVOLA. Mihi vero[f] [pergratum erit:] atque, id ipsum quum tecum agere conarer, Fannius antevertit: quamobrem utrique nostrûm gratum admodum feceris.

CAP. V.

LÆLIUS. Ego vero non gravarer, si mihi ipse confiderem: 5
nam et præclara res est et sumus, ut dixit Fannius, otiosi. 17
Sed quis ego sum? aut quæ in me est facultas? Doctorum[g] est

[b] *Consensio*, "the highest possible accordance in wishes, pursuits, sentiments." *Sententiarum*, particularly on public affairs.

[c] *Eo—quod*, "and that is the more dear to me, because." Plutarch mentions these five pair of friends, Theseus and Pirithous, Achilles and Patroclus, Orestes and Pylades, Epaminondas and Pelopidas, Phintias and Damon.

[d] *Istud quidem*. The construction is, Necesse est istud quidem ita fore. The word *fore* is omitted, as it is the last word in the previous sentence.

[e] *Soles*, sc. disputare quid sentias.

[f] *Mihi vero*, i. e. pergratum feceris, from above.

CHAP. V.

[g] *Doctorum*. "It is a custom of the learned, and those too Greeks." The Greek word is σοφισταί. Gorgias, of Leontini in Sicily, was the first according to Cicero (De Fin. ii. 1) who undertook to speak on any subject, which might be proposed to him, off-hand. Hippias of Elis travelled to Olym-

ista consuetudo eaque Græcorum, ut iis ponatur, de quo disputent quamvis subito. Magnum opus est egetque exercitatione non parva. Quamobrem quæ disputari[h] de amicitia possunt, ab eis censeo petatis, qui ista profitentur: ego vos hortari tantum possum, ut amicitiam omnibus rebus humanis anteponatis; nihil est enim tam naturæ aptum, tam conveniens ad
18 res vel secundas vel adversas. Sed hoc primum sentio, nisi in bonis[i] amicitiam esse non posse: neque id ad vivum reseco[k], ut illi, qui hæc subtilius disserunt, fortasse vere, sed ad communem utilitatem parum: negant enim quemquam virum bonum esse, nisi sapientem. Sit ita sane; sed eam[l] sapientiam interpretantur, quam adhuc mortalis nemo est consecutus: nos autem ea, quæ sunt in usu vitaque communi, non ea, quæ finguntur aut optantur, spectare debemus. Nunquam ego dicam, C. Fabricium, M'. Curium, Ti. Coruncanium, quos sapientes nostri majores judicabant, ad istorum normam fuisse sapientes. Quare sibi[m] habeant sapientiæ nomen et invidiosum et obscurum; concedant, ut hi boni viri fuerint. Ne id quidem facient: negabunt id nisi sapienti posse concedi. Agamus

pia and delivered such extempore orations before the assembled Greeks.

[h] *Disputari*, all that can be said on the question. See p. 4.

[i] *Nisi in bonis.* Cf. Plato, Lys. 214, 222; De Rep. i. p. 335; Xenoph. Mem. ii. 6, 22; Arist. Ethic. ix. 4.

[k] *Ad vivum reseco*, properly, unguem or capillum. "Nor do I cut the matter down to the quick, as they do, who treat (*illi*, the Stoics, cf. Off. iii. 3) these points with too great subtilty, perhaps with philosophical truth, but not in a manner sufficiently suited for general utility," for the purposes of ordinary life, i.e. I do not maintain that none but a sage is a good man.

[l] *Eam.* "They interpret, that to be wisdom, which; wisdom as being that."

[m] *Sibi.* "Let them keep to themselves the name of wisdom, which both gives rise to envy and is obscure." *Invidiosum* has an active sense, and means, that it makes men envy the sage for being so much superior to themselves; *obscurum*, because we cannot comprehend what they mean by their sage, as we have no examples of such wisdom in life. Gernhard.

igitur pingui Minerva[n], ut aiunt. Qui ita se gerunt, ita vivunt, 19
ut eorum probetur fides, integritas, æquitas, liberalitas, nec sit
in eis ulla cupiditas[o] vel libido vel audacia, sintque magna con-
stantia, ut ii fuerunt, modo quos nominavi; hos viros bonos, ut
habiti sunt, sic etiam appellandos putemus, quia sequantur,
quantum homines possunt, naturam, optimam bene vivendi
ducem. Sic enim mihi perspicere videor, ita[p] natos esse nos, ut
inter omnes esset societas quædam: major autem, ut quisque
proxime accederet. Itaque cives potiores quam peregrini[q];
propinqui quam alieni: cum his enim amicitiam natura ipsa
peperit; sed ea non satis habet firmitatis. Namque hoc præstat
amicitia propinquitati, quod ex propinquitate benevolentia tolli
potest, ex amicitia non potest: sublatâ enim benevolentiâ
amicitiæ nomen tollitur, propinquitatis manet. Quanta autem 20
vis amicitiæ sit, ex hoc intelligi maxime potest, quod ex infinita[r]
societate generis humani, quam conciliavit ipsa natura, ita
contracta res est et adducta in angustum, ut omnis caritas aut
inter duo aut inter paucos jungeretur.

[n] *Pingui Minerva.* Cf. Hor. Sat. i. 2. Rusticus, abnormis sapiens, crassaque Minerva. The meaning is, let us lay aside all philosophical subtleties, and follow popular opinion. Cf. ch. vi. § 21. In our definition of a good man, let us adopt the opinions of the uneducated. Pinguis is opposed to what is subtle, refined.

[o] Cupiditas is opposed to a temperate wish; libido, intemperate desire in opposition to rational will, ratio. Död.

[p] *Ita . . ut*, "for the purpose, that." "in proportion as each should be nearest connected."

[q] A *peregrinus* was any one who was not a Roman citizen: *propinquus*, any one to whom one is bound by family connexion, a relation.

[r] *Ex infinita*, "that out of the infinite society consisting of the human race, which nature herself formed, the matter was so contracted and brought down to a narrow circle, that a bond of affection was formed only between two, or among a few." The idea is that of a large circle narrowed and narrowed, until it becomes very small; nature formed that circle, friendship brings it down and narrows it.

CAP. VI.

6 Est autem amicitia nihil aliud, nisi omnium divinarum[s] humanarumque rerum cum benevolentia et caritate summa consensio: qua quidem haud scio an, excepta sapientia, quidquam melius homini sit a diis immortalibus datum. Divitias alii præponunt, bonam alii valetudinem, alii potentiam, alii honores, multi etiam voluptates. Beluarum[t] hoc quidem extremum [est]: illa autem superiora caduca et incerta, posita non tam in consiliis nostris, quam in fortunæ temeritate. Qui autem in virtute summum bonum ponunt, præclare illi quidem[u]: sed hæc ipsa virtus amicitiam et gignit et continet[x]; nec sine virtute
21 amicitia esse ullo pacto potest. Jam virtutem ex consuetudine vitæ sermonisque nostri interpretemur, nec eam, ut quidam docti, verborum magnificentia metiamur: virosque bonos eos, qui habentur, numeremus, Paullos[y], Catones, Gallos, Scipiones, Philos. His communis vita contenta est: eos autem omit-
22 tamus[z], qui omnino nusquam reperiuntur. Tales igitur inter viros amicitia tantas opportunitates[a] habet, quantas vix queo

CHAP. VI.

[s] *Divinarum*, "unity of sentiment on all subjects, whether they refer to the Deity or man, combined with good will and affection, than which I hardly know, whether anything," (haud scio an.) "Philosophy, as it was defined by the ancient philosophers, is the knowledge of things divine and things human." Cic. Off. ii. 2. By things divine, was meant nature and the Deity; by things human, man and morals. Res hum. et div., are then all subjects that can interest a philosopher.

[t] *Beluarum*. This last thing (pleasures) is the object desired by beasts.

[u] *Illi quidem*, the Academics and Peripatetics.

[x] *Continet*, "holds together, maintains," or, contains in itself as the producing cause. Cf. ch. ix. 30. *Esse*, "can virtue *exist*."

[y] "The Paulli," such men as Æmilius Paullus; Gallos, C. Sulpicius Gallus; Philos, Lucius Furius Philus.

[z] *Omittamus*, let us leave out of our consideration.

[a] *Opportunitates*, advantages; *queo*, "as I am scarcely competent to speak of." Posse, denotes being

dicere. Principio, quî[b] potest esse *vita vitalis*, ut ait Ennius, quæ non in amici mutua benevolentia conquiescat? Quid dulcius, quam habere, quîcum omnia audeas sic loqui, ut tecum? Quis esset tantus fructus in prosperis rebus, nisi haberes, qui illis æque ac tu ipse gauderet? Adversas vero ferre difficile esset sine eo, qui illas gravius etiam, quam tu, ferret. Denique ceteræ res, quæ expetuntur, opportunæ sunt[c] singulæ rebus fere singulis: divitiæ, ut utare; opes, ut colare; honores, ut laudere; voluptates, ut gaudeas; valetudo, ut dolore careas et muneribus fungare corporis. Amicitia res plurimas continet; quoquo te verteris, præsto est; nullo loco excluditur, nunquam intempestiva, nunquam molesta est. Itaque non aqua, non igni, ut aiunt, pluribus locis utimur, quam amicitia. Neque ego nunc de vulgari aut de mediocri, quæ tamen ipsa et delectat et prodest, sed de vera et perfecta loquor, qualis eorum, qui pauci nominantur, fuit. Nam et secundas res splendidiores facit amicitia et adversas partiens[d] communicansque leviores.

CAP. VII.

Quumque plurimas et maximas commoditates amicitia con- 7
tineat, tum illa[e] nimirum præstat omnibus, quod bonam spem 23

able as a consequence of power and strength. Quire, as a consequence of complete qualification. Död.

[b] *Quî*, "how can life be truly life" or agreeable. Plato, Apol. 28. *βίος οὐ βίωτος ἀνθρώπῳ.*

[c] *Opportunæ sunt*, "supply facilities, each of them pretty generally for one thing." *Opes*, in the purest writers is that "power" which consists in friends, clients, relations, and popular favour. Gifanius. *Ut colare*, "that you may be courted," cf. ch. viii. 26, as a client courted a patron; *honores*, the highest offices of the state; *valetudo*, "good health."

[d] *Partiens . . . communicans*, by taking and giving a share in them. *Partiens*, taking a part on itself; *communicans*, giving another a part to bear. Bei.

CHAP. VII.

[e] *Illa* is the nominative agreeing with *commoditas*, "this one beyond doubt surpasses all the other ad-

prælucet in posterum nec delibitari animos aut cadere patitur. Verum enim amicum qui intuetur, tamquam exemplar aliquod intuetur sui. Quocirca et absentes adsunt, et egentes abundant, et imbecilli valent, et, quod difficilius dictu est, mortui vivunt: tantus eos honos, memoria, desiderium prosequitur amicorum. Ex quo illorum beata mors videtur, horum[f] vita laudabilis. Quod si exemeris ex rerum natura benevolentiæ conjunctionem, nec domus ulla nec urbs stare poterit; ne agri quidem cultus permanebit. Id[g] si minus intelligitur, quanta vis amicitiæ concordiæque sit, ex dissensionibus atque discordiis percipi potest. Quæ enim domus tam stabilis, quæ tam firma civitas est, quæ non odiis atque dissidiis funditus possit everti? ex quo, quantum
24 boni sit in amicitia, judicari potest. Agrigentinum[h] quidem doctum quendam virum carminibus Græcis vaticinatum ferunt: quæ in rerum natura totoque mundo constarent quæque moverentur, ea contrahere amicitiam, dissipare discordiam. Atque hoc quidem omnes mortales et intelligunt et re probant. Itaque, si quando aliquod officium exstitit amici in periculis aut adeundis aut communicandis, quis est, qui id non maximis efferat lau-

vantages, that it (friendship) holds out for the future the light of good hopes." In c. xiii. 47. friendship is compared to the sun. For this usage of the intransitive, prælucet, see Zumpt, § 69, note 2.

[f] *Horum*, sc. amicorum. *Benevolentiæ conjunct.*, "the bond of good will."

[g] *Id*, sc. quanta vis &c.

[h] *Agrigentinum.* Empedocles of Acragas (Agrigentum) in Sicily, who flourished about B. C. 444. *Contrahere* refers to *ea quæ constarent; dissipare*, to *ea quæ moverentur.* "Men report that a certain learned man of Agrigentum declared in Greek verses, with the tones of inspiration, that, as to the things which held together and which were in motion,... friendship draws them together, discord separates them." Empedocles supposed that there were two powers acting in the universe, one attractive and uniting, (Φιλότης,) the other repulsive and separating (Νεῖκος.) Fragments of his verses exist, two of which have been thus rendered into Latin, Nonnunquam connectit *Amor* simul omnia, rursus Nonnunquam sejuncta jubet *contentio* ferri. *Vaticinatum*, he wrote like one who had been inspired to lay bare in his verses the mysteries of the world.

dibus? Qui clamores totâ caveâ[i] nuper in hospitis et amici mei M. Pacuvii[k] nova fabula! quum, ignorante rege, uter esset Orestes, Pylades Orestem se esse diceret, ut pro illo necaretur; Orestes autem, ita ut erat, Orestem se esse perseveraret. Stantes plaudebant[l] in re ficta: quid arbitramur in vera facturos fuisse? Facile indicabat ipsa natura vim suam, quum homines, quod facere ipsi non possent[m], id recte fieri in altero judicarent. Hactenus mihi videor, de amicitia quid sentirem, potuisse dicere: siqua præterea sunt—credo autem esse multa—ab iis, si videbitur, qui ista disputant[n], quæritote. FANNIUS. Nos autem 25
a te potius: quamquam etiam ab istis sæpe quæsivi et audivi non invitus equidem; sed aliud quoddam filum[o] orationis tuæ. SCÆVOLA. Tum magis id diceres, Fanni, si nuper in hortis Scipionis, quum est de republica disputatum, affuisses: qualis[p]

[i] *Caveâ*, "theatre." The whole of the place for the spectators in a theatre was sometimes designated by this word, it being in most cases an excavation from the hollow rock, as the theatres both of the Greeks and Romans were generally built on eminences or on the sloping side of a hill.

[k] *M. Pacuvii.* "The new play of my host and friend, Marcus Pacuvius," one of the greatest of the Roman tragic poets, who was born about B.C. 220, at Brundisium, and died about the age of ninety. His talents gained him the friendship of Lælius. After living at Rome till his eightieth year, Pacuvius retired to Brundisium, where he died. Lælius visited him in his retreat, (hospes meus,) and they are said to have spent some time together, discoursing upon their literary pursuits. Cicero speaks in the text of the Dulorestes of Pacuvius, which was one of his best pieces, and was an adaptation to the Latin stage of the Iphigeneia in Tauris of Euripides.

[l] *Stantes plaudebant.* "They stood up and applauded in the case of a fiction." They rose up in admiration. As early as the time of Pacuvius the spectators sat in the theatres. The most ancient theatres had no seats. Cf. Arnob. iv. 36, conclamant et *adsurgunt* theatra; caveæ omnes concrepant fragoribus atque plausibus.

[m] *Non possent*, could not, would not have the courage to do.

[n] *Disputant*, discuss these subjects, leaving no point untouched.

[o] *Filum*, "the texture of your discourse is of a different kind from theirs." Your language, style, and arrangement of the subject.

[p] *Qualis tum patronus.* "What an advocate he was then for justice against the studied harangue of Philus." See p. xi. The third book of Cicero's De Rep. seems to

tum patronus justitiæ fuit contra accuratam orationem Phili! FANNIUS. Facile id quidem fuit justitiam justissimo viro defendere. SCÆVOLA. Quid amicitiam? Nonne facili ei, qui ob eam summa fide, constantia justitiaque servatam maximam gloriam ceperit?

CAP. VIII.

8 26 LÆLIUS. Vim hoc quidem est afferre! Quid enim refert, qua me ratione cogatis? Cogitis certe. Studiis[q] enim generorum, præsertim in re bona, quum difficile est, tum ne æquum quidem obsistere. Sæpissime igitur mihi de amicitia cogitanti maxime illud considerandum videri solet, utrum propter imbecillitatem atque inopiam desiderata sit amicitia, ut in dandis recipiendisque meritis[r], quod quisque minus per se ipse posset, id acciperet ab alio vicissimque redderet; an esset hoc quidem proprium amicitiæ, sed antiquior et pulchrior et magis a natura ipsa profecta alia causa? Amor enim, ex quo amicitia nominata, princeps[s] est ad benevolentiam conjungendam. Nam utilitates[t] quidem etiam ab iis percipiuntur sæpe,

have contained a discussion on the famous paradox of Carneades, that justice was a visionary delusion. Philus defended this paradox, and Lælius *maintained the reality of justice.* Lucius Furius Philus, consul B.C. 136, was commissioned by the senate to deliver up Mancinus to the Numantines. He was celebrated as an orator for the purity of his language.

CHAP. VIII.

[q] *Studiis*, earnest desires.

[r] *Meritis*, services. *Quod*, supply accipere et reddere.

[s] *Princeps est ad.* "Love is the principal cause in forming a bond of good will;" so princeps ad is also used in Pro Arch. i. 1.

[t] *Utilitates.* "Advantages are often derived even from those who are courted and treated with respect, with a false show, assumed appearance, of friendship, because of a particular crisis." Cf. 15. § 53. coluntur simulatione dumtaxat ad tempus, "only for a time;" but *temporis causa* means, "quia tempus postulat, ut temporis rationes postulant." Bei.

qui simulatione amicitiæ coluntur et observantur temporis causa: in amicitia autem nihil fictum[u], nihil simulatum; et, quidquid in ea est, id est verum et voluntarium. Quapropter a 27
natura mihi videtur potius, quam ab indigentia[x] orta amicitia, applicatione magis animi cum quodam sensu amandi, quam cogitatione, quantum illa res utilitatis esset habitura. Quod quidem[y] quale sit, etiam in bestiis quibusdam animadverti potest, quæ ex se natos ita amant ad quoddam tempus, et ab eis ita amantur, ut facile earum sensus appareat. Quod in homine multo est evidentius; primum ex ea caritate, quæ est inter natos et parentes, quæ dirimi nisi detestabili scelere non potest; deinde, quum similis sensus exstitit amoris, si aliquem[z] nacti sumus, cujus cum moribus et natura congruamus, quod in eo quasi lumen aliquod probitatis et virtutis perspicere videamur. Nihil est enim amabilius virtute; nihil, quod magis 28
alliciat ad diligendum; quippe quum propter virtutem et probitatem eos etiam, quos nunquam vidimus, quodam modo diligamus. Quis est, qui C. Fabricii, M'. Curii non cum caritate aliqua et benevolentia memoriam usurpet[a], quos nunquam

[u] *Nihil fictum.* "In friendship nothing is feigned, nothing pretended, (a counterfeit,) and whatever is in it, (everything in it,) is true." Simulare, pretend to be what we are not; dissimulare, dissemble, conceal what we are.

[x] *Indigentia*, sense of want. See ch. ix. 29. *Applicatione* and *cogitatione* are ablatives, expressing the cause, "rather from the mind moving towards the object with a certain feeling of loving it, than from the thought." *Illa*, friendship. *Applicatione.* Tralatum est a racemis vitis *se admoventis* ad ulmos. Cf. ch. ix. 32; xiv. 48; xxi. 81. Bei.

[y] *Quod quidem* means, the power of nature. *Ad quoddam tempus*, "for a certain time," until they are able to take care of themselves. Cf. Cic. N. D. ii. 51.

[z] *Si aliquem*, any one, be he what he may, a relative or stranger. Cf. c. 23. § 88. This is the force of aliquis.

[a] *Usurpet memoriam*, "who does not frequently call to mind C. Fabricius." Cf. ch. ii. 8, officium usurpare = diligentissime munus obire. *Quos, although* he has never seen *them;* hence the subjunctive mood. Bei.

viderit? Quis autem est, qui Tarquinium Superbum, qui Sp. Cassium, Sp. Mælium non oderit? Cum duobus ducibus de imperio in Italia decertatum est, Pyrrho et Annibale: ab altero propter probitatem ejus non nimis alienos animos habemus, alterum propter crudelitatem semper hæc civitas oderit.

CAP. IX.

9 29 Quod si tanta vis probitatis est, ut eam vel in eis, quos nunquam vidimus, vel, quod majus est, in hoste etiam diligamus; quid mirum, si animi hominum moveantur, quum eorum, quibuscum usu[b] conjuncti esse possunt, virtutem et bonitatem perspicere videantur? Quamquam confirmatur amor et beneficio accepto et studio perspecto et consuetudine adjuncta: quibus rebus ad illum primum motum animi et amoris adhibitis admirabilis quædam exardescit benevolentiæ magnitudo. Quam si[c] qui putant ab imbecillitate proficisci, ut sit, per quem assequatur, quod quisque desideret; humilem sane relinquunt et minime generosum, ut ita dicam, ortum amicitiæ, quam ex inopia atque indigentia natam volunt. Quod si ita esset; ut quisque minimum in se esse arbitraretur, ita ad 30 amicitiam esset aptissimus: quod longe secus est. Ut enim quisque sibi plurimum confidit, et ut quisque maxime virtute et sapientia sic munitus est, ut nullo egeat suaque omnia in se ipso posita judicet; ita in amicitiis expetendis colendisque maxime

CHAP. IX.

[b] *Usu* = consuetudine in next sentence, familiaritate. *Videantur*, sc. sibi = existiment, used frequently in this treatise in this sense. *Studio*, zeal to serve a friend. *Admirabilis quædam* where *quædam* = admodum. Bei.

[c] *Quam si* corrects the admission made in *quamquam*. "But if.. it." Bei. *Inopia, indigentia*, want of resources and a sense of that want. Carere, to be without, egere, to stand in need of, need, want; indigere is stronger, *feel* that I want; the *in* expressing *intra animum*. T. K. Arnold.

excellit. Quid enim? Africanus indigens mei? Minime hercle! ac ne ego quidem illius: sed ego admiratione quadam virtutis ejus, ille vicissim opinione[d] fortasse nonnulla, quam de meis moribus habebat, me dilexit; auxit benevolentiam consuetudo. Sed quamquam utilitates multæ et magnæ consecutæ sunt, non sunt tamen ab earum spe causæ diligendi profectæ. Ut 31
enim benefici liberalesque sumus, non ut exigamus gratiam,—neque enim beneficium feneramur[e]; sed naturâ propensi ad liberalitatem sumus—sic amicitiam non spe mercedis adducti, sed quod omnis ejus fructus in ipso amore inest, expetendam putamus. At[f] ii, qui pecudum ritu ad voluptatem omnia refe- 32
runt, longe dissentiunt: nec mirum. Nihil enim altum, nihil magnificum ac divinum suspicere possunt, qui suas omnes cogitationes abjecerunt in rem tam humilem tamque contemptam. Quamobrem hos quidem ab hoc sermone removeamus: ipsi autem intelligamus, naturâ gigni sensum diligendi et benevolentiæ caritatem, facta significatione probitatis: quam qui appetiverunt, applicant sese et propius admovent, ut et usu ejus, quem diligere cœperunt, fruantur et moribus, sintque pares[g] in amore et æquales, propensioresque ad bene merendum quam ad reposcendum. Atque hæc inter eos fit honesta certatio. Sic et utilitates ex amicitia maximæ capientur, et erit ejus ortus a

[d] *Opinione*, a modest word, "idea." *Opinio* is not so strong as *existimatio*, it is "a mere sentiment and conjecture, in opposition to a clear conviction and knowledge." Död. *Existimare*, think, i.e. reckon, judge, = exæstimare, pronounce judgment after a valuation.

[e] *Feneramur*. We do not put out a service to usury. *Mercedis*, "hope of so much wages," like mercenaries, of so much return for so much done. *Merces* is the wages paid for labour.

[f] *At*. But, it is true. *At* introduces an objection for the purpose of refuting it. *ii* Epicureans.

[g] *Pares . . æquales*. "And that the love on both sides may be proportionate and equal." *Similis* denotes mere *resemblance*, *æqualis* mutual and absolute, strict mathematical, *equality*, *par* mutual congruity, *proportionate* equality.—Crombie.

natura quam ab imbecillitate et gravior et verior. Nam, si utilitas amicitias conglutinaret, eadem commutata dissolveret: sed quia natura mutari non potest, idcirco veræ amicitiæ sempiternæ sunt. Ortum quidem amicitiæ videtis, nisi quid ad hæc[h] forte vultis. FANNIUS. Tu vero perge, Læli! pro hoc enim,
33 qui minor est natu, meo jure respondeo. SCÆVOLA. Recte tu quidem: quamobrem audiamus.

CAP. X.

LÆLIUS. Audite ergo, optimi viri, ea, quæ sæpissime inter me et Scipionem de amicitia disserebantur: quamquam ille quidem nihil difficilius esse dicebat, quam amicitiam usque ad extremum vitæ[1] permanere. Nam vel, ut non idem expediret, incidere sæpe; vel, ut de re publica non idem sentiretur: mutari etiam mores hominum sæpe dicebat, alias adversis rebus, alias ætate ingravescente. Atque earum rerum exemplum ex similitudine capiebat ineuntis ætatis, quod summi puerorum
34 amores sæpe una cum prætexta[k] ponerentur; sin autem ad adolescentiam perduxissent, dirimi tamen interdum contentione vel uxoriæ conditionis vel commodi alicujus, quod idem adipisci uterque non posset. Quod si qui longius in amicitia provecti essent, tamen sæpe labefactari, si in honoris contentionem incidissent: pestem enim majorem esse nullam in amicitiis,

[h] *Ad hæc*, unless by chance you have any thing to oppose to this. *Ad*, against. Pro Cæl. iv. 9. Verum ad istam omnem orationem brevis est defensio. Gern.

CHAP. X.

[1] *Extremum vitæ*, "the end of life." The neuter adjective is frequently used as a substantive by Latin writers, especially with a genitive following. Zumpt, § 71. 4, note 3.

[k] *Prætexta*. See p. 2. *Perduxissent*, supply *amores* as an accusative. "Should they have continued their loves." *Adolescentiam*. See p. 9. *Contentione uxoriæ condit.*, "by a rivalry about a marriage," both seeking the same woman for wife. The usual phrase in divorcing a woman was, tua conditione non utar.

quam in plerisque[1] pecuniæ cupiditatem; in optimis quibusque honoris certamen et gloriæ; ex quo inimicitias maximas sæpe inter amicissimos exstitisse. Magna etiam dissidia et plerum- 35
que justa nasci, quum aliquid ab amicis, quod rectum non esset, postularetur, ut aut libidinis ministri aut adjutores essent ad injuriam. Quod qui recusarent, quamvis honeste id facerent, jus tamen amicitiæ deserere arguerentur ab iis, quibus obsequi nollent; illos autem, qui quidvis ab amico auderent postulare, postulatione ipsa profiteri, omnia se amici causa esse facturos. Eorum querela inveteratas non modo familiaritates exstingui solere, sed etiam odia gigni sempiterna. Hæc ita multa quasi fata impendere amicitiis, ut omnia subterfugere non modo sapientiæ, sed etiam felicitatis diceret sibi videri.

CAP. XI.

Quamobrem id primum videamus, si placet, quatenus 11
amor in amicitia progredi debeat. Num, si Coriolanus habuit 36
amicos, ferre contra patriam arma illi cum Coriolano debuerunt? Num Viscellinum amici regnum appetentem, num Sp. Mælium debuerunt juvare? Ti. quidem Gracchum, rem publi- 37
cam vexantem a Q. Tuberone æqualibusque[m] amicis derelictum videbamus. At C. Blossius Cumanus hospes[n] familiæ vestræ,

[1] *Plerisque*, τοῖς πολλοῖς, opposed to *optimis*, "among the generality of mankind." The sentence *pestem . . cupiditatem* refers to the sentence *dirimi . . non posset; in optimis . . gloriæ* to *si in honoris . . incidissent.*

CHAP. XI.

[m] *Æqualibus*, "of the same age."

[n] *Hospes*, "who was connected by ties of hospitality with your family." *Caius Blossius* was a Greek of Cumæ, a town of Campania, and he is said to have urged on Tiberius Gracchus to bring forward his agrarian law. This explains the subsequent words, (*non paruit*, &c.) In B.C. 132, the year after the death of Gracchus, he was accused before the consuls Popillius Lænas and Rupilius on account of his participation in the schemes of Gracchus. He was allowed to escape, and fled to Aristonicus, king of Pergamus, (*in Asiam*,) who was

Scævola, quum ad me, qui aderam Lænati et Rupilio consulibus in consilio[o], deprecatum venisset, hanc, ut sibi ignoscerem, causam afferebat, quod tanti Ti. Gracchum fecisset, ut, quidquid ille vellet, sibi faciendum putaret. Tum ego: Etiamne, inquam, si te in Capitolium faces ferre vellet? "*Nunquam*, inquit, *voluisset id quidem.*" Sed, si voluisset? "*Paruissem.*" Videtis, quam nefaria vox. Et hercle ita fecit, vel plus etiam quam dixit: non enim paruit ille Ti. Gracchi temeritati, sed præfuit; nec se comitem illius furoris, sed ducem præbuit. Itaque hac amentia, quæstione nova perterritus, in Asiam profugit, ad hostes se contulit, pœnas rei publicæ graves justasque persolvit. Nulla est igitur excusatio peccati, si amici causa peccaveris: nam, quum conciliatrix amicitiæ virtutis opinio[p] fuerit, difficile est amicitiam manere, si a virtute defece-
38 ris. Quod si rectum statuerimus vel concedere amicis, quidquid velint, vel impetrare ab eis, quidquid velimus: perfecta quidem sapientia simus, si nihil habeat res vitii; sed loquimur de iis amicis, qui ante oculos sunt, quos vidimus aut de quibus memoriam accepimus, quos novit vita communis. Ex hoc numero nobis exempla sumenda sunt, et eorum quidem max-
39 ime, qui ad sapientiam proxime accedunt. Videmus Papum Æmilium C. Luscino[q] familiarem fuisse — sic a patribus

then at war with the Romans, (*ad hostes se contulit.*) As Aristonicus was conquered shortly afterwards, Blossius put an end to his existence, for fear of falling into the hands of the Romans, (*pœnas rei publicæ*, &c.) Cf. Val. Max. iv. 7. 1.

[o] *Aderam in consilio*, "I assisted the consuls as an adviser" in the investigation of the case. The Judex was generally aided by advisers learned in the law, (jurisconsulti,) who were said *in consilio adesse. Quæstione nova*, "by a fresh enquiry." Blossius then was left at liberty after the first investigation, but a fresh investigation was set on foot, of which he feared the issue and fled.

[p] *Virtutis opinio*, "as an idea of virtue was that which originally formed the friendship." This is the force of the perfect *fuerit.*

[q] Q. Æmilius Papus and C. Fabricius Luscinus were consuls together twice, first in B.C. 282, again in 278, and censors in 275. *M'. Curium*, i.e. Manius Curius Dentatus.

accepimus — bis una consules, collegas in censura; tum et cum iis et inter se conjunctissimos fuisse M'. Curium et Ti. Coruncanium memoriæ proditum est. Igitur ne suspicari quidem possumus, quemquam horum ab amico quidpiam contendisse[r], quod contra fidem, contra jus jurandum, contra rempublicam esset. Nam hoc quidem in talibus viris quid attinet dicere, si contendisset, impetraturum non fuisse; quum illi sanctissimi viri fuerint; æque autem nefas sit tale aliquid et facere rogatum et rogare? At vero Ti. Gracchum sequebantur C. Carbo[s], C. Cato, et minime tunc quidem Caius frater, nunc idem acerrimus.

[r] *Contendisse*, "demanded any thing which was contrary to good faith, contrary to their oaths, contrary to the public interests." Contrary to their good faith, considered as *private persons*, their oaths as *magistrates*, the public interests as *citizens*.

[s] *C. Carbo.* Caius Papirius Carbo. Cf. § 41, and 96. *C. Cato.* Caius Porcius Cato, grandson of Cato the censor, in his youth was a follower of Tib. Gracchus. *Et . . tunc quidem.* "C. Carbo and C. Cato followed Tib. Gracchus; at that time indeed his brother Caius did not do so at all, though now most determined." The particle *et* causes considerable difficulty. "*Et* must be connected with *tunc quidem*, and has somewhat of an adversative power." Goerenz. *Minime tunc.* For Caius Sempronius Gracchus, who was nine years younger than Tiberius, at the time of his brother's murder (B.C. 133) was serving in Spain at the siege of Numantia, under the younger Scipio Africanus, and for several years after his return to Rome, being deterred by his brother's fate, he kept aloof from public affairs. It was even rumoured that he disapproved of his brother's measures. *Nunc idem acerrimus. Nunc* is the date of this dialogue, B.C. 129, and as Caius Gracchus was not tribune till B.C. 123, the reference cannot be to the acts of his tribunate, as has been supposed by several interpreters. But the passage may be explained from the Epitome of Livy's lib. lix. "Seditions were caused by the triumvirs Fulvius Flaccus, Caius Gracchus, and C. Papirius Carbo, who had been appointed to divide the state lands, [according to the agrarian measure of Tiberius;] they were opposed by P. Scipio Africanus, who one evening went home strong and in perfect health, and was found dead in his bed." Caius Gracchus perished in B.C. 122. See next chapter, note z.

CAP. XII.

12 40 Hæc igitur lex in amicitia sanciatur, ut neque rogemus res turpes nec faciamus rogati. Turpis enim excusatio est et minime accipienda quum in ceteris peccatis, tum si quis contra rem publicam se amici causa fecisse fateatur. Etenim eo loco[t], Fanni et Scævola, locati sumus, ut nos longe prospicere oporteat futuros casus rei publicæ. Deflexit jam aliquantulum[u] de 41 spatio curriculoque consuetudo majorum. Ti. Gracchus regnum occupare conatus est, vel regnavit is quidem paucos menses. Num quid simile populus Romanus audierat aut viderat? Hunc etiam post mortem secuti amici et propinqui quid in P. Scipione[x] effecerint, sine lacrimis non queo dicere. Nam Carbonem, quoquo modo potuimus, propter recentem

CHAP. XII.

[t] *Eo loco.* "We are now in such a state of things," as explained by *Deflexit jam*, &c.; or, "such is our position in the state, that *we* (*nos* emphatic, if no one else will) ought to look far forward and provide for."

[u] *Aliquantulum*, "to a considerable degree." *Majorum* must depend on *consuetudo*, and not, as Beier and Facc. suppose, on *spatio curr.* "*Consuetudo majorum*, (the customs of our ancestors, which ought to have been observed,) *deflexit de* constituto a majoribus *spatio* et *curriculo*. The limits of the curriculum are narrower or more definitely marked out than those of the spatium." Gernhard. The spatium here is the whole of the ground set apart for the purposes of racing, of which the curriculum is a part, the actual race-course.

[x] *In P. Scipione*, "in the case of" P. Scipio. This is the force of *in* with the ablative. Cf. c. 12. § 42, *in re publica peccantibus.* Beier correctly understands the Scipio in the text to be Scipio Africanus. Cicero expresses the opinions of Scipio's friends, when he makes Lælius insinuate that Scipio was murdered by the partizans of Tib. Gracchus. The same insinuation is made in ch. 3. Facciolati and others suppose the allusion to be to the revenge, which C. Curiatius took, when tribune of the people in B.C. 138, on P. Cornelius Scipio Nasica, who was the author of the destruction of Gracchus. Curiatius caused Nasica and his colleague D. Junius Brutus to be cast into prison, when consuls in that year, "a thing which had never been done before," says Cicero, *De Leg.* iii. 9. See Keightley, Hist of Rome, whose account will explain the phrase *regnum occupare.*

pœnam Ti. Gracchi sustinuimus[y]. De C. autem Gracchi[z] tribunatu quid exspectem, non libet augurari: serpit deinde res, quæ proclivius ad perniciem, quum semel cœpit, labitur. Videtis, in tabella[a] jam ante quanta facta sit labes, primo Gabinia lege, biennio autem post Cassia. Videre jam videor populum a Senatu disjunctum, multitudinis arbitrio res maximas agi. Plures enim[b] discent, quemadmodum hæc fiant, quam quem-

[y] *Sustinuimus.* "We bore with Caius Carbo, in whatever way we could, the best way we could, because of the punishment recently inflicted on Tib. Gracchus." We did not proceed to extremities with him, because we did not wish to exasperate the multitude any further, who were already sufficiently exasperated by the punishment inflicted on Gracchus. But Beier interprets the passage as meaning, we kept Carbo in check, we repressed his attempts to a considerable degree, and sufficiently, we deterred him from public affairs by the fear inspired by the death of Gracchus.

[z] *De C. Gracchi.* "I do not like to forbode and say what I expect concerning the tribuneship of C. Gracchus." As stated above, C. Gracchus was not tribune at the date of this dialogue; but in all probability it was well known that he intended to canvass for it. Though C. Gracchus kept aloof from public affairs for some years, yet he had supported the bill of Carbo in B.C. 131, (see ch. 25, note c,) and had given such proofs of energy, talent, and passion, that the aristocratical party watched him with great jealousy, and endeavoured to prevent him from obtaining the tribuneship.

[a] *Tabella.* "You see in the matter of the billet, how great an injury has already ere this been caused." Originally the people at Rome voted by word of mouth, except in the enactment and repeal of laws, but the "leges Tabellariæ" introduced the ballot in voting. The *Gabinia Lex*, proposed by the tribune A. Gabinius, B.C. 139, introduced the ballot in the election of magistrates. The *Cassia Lex*, proposed by the tribune L. Cassius Longinus, B.C. 137, introduced the ballot in the "Judicium Populi," that is, in the cases tried in the comitia by the whole body of the people, with the exception of cases of perduellio. The *tabella* was the billet or tablet used for that purpose. There were two other "leges tabellariæ" passed at a subsequent period.

[b] *Plures enim.* "For more persons will learn, how these things are done, than how these things are resisted." The evil-disposed are more ready to imitate bad examples, than the good to resist them. *Patriæ*, "the wrong done him by his country, which he *ought* to *have* borne," (ferre *debuit.*) Coriolanus went in exile to the Volscians, B.C. 492, Themistocles was banished B.C. 472. The date of the battle at Salamis is B.C. 480. *Vel* bellum, "even." *Haud scio an*, I know not whether, I almost think, it will. "I am not sure that it will

42 admodum his resistatur. Quorsum hæc? quia sine sociis nemo quidquam tale conatur. Præcipiendum est igitur bonis, ut, si in ejusmodi amicitias ignari casu aliquo inciderint, ne existiment ita se alligatos, ut ab amicis in re publica peccantibus non discedant: improbis autem pœna statuenda est; nec vero minor iis, qui secuti erunt alterum, quam iis qui ipsi fuerint impietatis duces. Quis clarior in Græcia Themistocle? quis potentior? qui quum imperator bello Persico servitute Græciam liberasset, propterque invidiam in exsilium isset, ingratæ patriæ injuriam non tulit, quam ferre debuit: fecit idem, quod xx annis ante apud nos fecerat Coriolanus. His adjutor contra patriam inventus est nemo; itaque mortem sibi uterque con-
43 scivit. Quare talis improborum consensio non modo excusatione amicitiæ tegenda non est, sed potius omni supplicio vindicanda, ut ne quis [sibi] concessum putet, amicum vel bellum patriæ inferentem sequi. Quod quidem, ut res cœpit ire, haud scio an aliquando futurum sit. Mihi autem non minori curæ est, qualis respublica post mortem meam futura sit, quam qualis hodie sit.

CAP. XIII.

13 Hæc igitur prima lex amicitiæ sanciatur, ut ab amicis
44 honesta petamus; amicorum causa honesta faciamus; ne exspectemus quidem, dum rogemur; studium semper adsit, cunctatio absit; consilium vero dare audeamus libere. Plurimum in amicitia amicorum bene suadentium valeat auctoritas, eaque et adhibeatur ad monendum non modo aperte, sed
45 etiam acriter, si res postulabit; et adhibitæ pareatur. Nam

not at some time be the case." Cicero puts into Lælius' mouth a sort of prophecy of the usurpation of Cæsar.

quibusdam, quos audio sapientes habitos in Græcia, placuisse opinor[c] mirabilia quædam; — sed nihil est, quod illi non persequantur suis argutiis — partim fugiendas esse nimias amicitias, ne necesse sit unum sollicitum esse pro pluribus; satis superque esse suarum cuique rerum; alienis nimis implicari molestum esse: commodissimum esse, quam laxissimas habenas habere amicitiæ, quas vel adducas, quum velis, vel remittas; caput enim esse ad beate vivendum securitatem[d], qua frui non possit animus, si tamquam parturiat unus pro pluribus. Alios autem dicere aiunt multo etiam inhumanius — quem 46
locum[e] breviter perstrinxi paullo ante — præsidii adjumentique causa, non benevolentiæ neque caritatis amicitias esse expetendas. Itaque, ut quisque minimum firmitatis habeat minimumque virium, ita amicitias appetere maxime: ex eo fieri, ut mulierculæ magis amicitiarum præsidia quærant, quam viri, et inopes[f] quam opulenti, et calamitosi, quam ii, qui putantur beati. O præclaram sapientiam! Solem enim e mundo tollere 47

CHAP. XIII.

[c] *Opinor.* The construction is *opinor placuisse*, but *opinor* refers to the word *mirabilia*. *Partim* is answered by *alios*, in § 46. Translate, "For certain men, who I hear were considered wise in Greece, entertained certain opinions, which I consider strange, . . some of them thought, that excessive friendships." *Audio.* In the time of Lælius the study of Greek Literature was not yet common at Rome, Cicero therefore, to preserve the decorum of the dialogue, makes Lælius speak from hearsay of the opinion entertained by the Greek philosophers. Cf. ch. 23. § 88. *Nimias*, in which we allow ourselves to become too attached. *Satis superque*, "that each has enough and to spare of personal affairs." The genitives depend on *satis: superque* is put διὰ μέσου.

[d] *Securitatem*, "freedom from care is the capital point, the essential requisite." Securus, se, cura. *Parturiat*, "if one person is as it were in pangs (throes) of anxiety for several," parturire, ὠδίνειν.

[e] *Quem locum*, "which topic I have briefly touched upon a little before this," in ch. 9. § 29.

[f] *Inopes*, the powerless. *Opulenti*, the powerful. *Calamitosi*, "The unfortunate than those who are considered happy." *Beati*, because they possess every thing which in the estimation of man makes life happy. *O præclaram*, ironical.

videntur, qui amicitiam e vita tollunt: qua nihil a diis immortalibus melius habemus, nihil jucundius. Quæ est enim ista securitas? specie quidem blanda, sed reapse multis locis repudianda. Neque enim est consentaneum ullam honestam rem actionemve, ne sollicitus sis, aut non suscipere aut susceptam deponere. Quod si curam fugimus, virtus fugienda est, quæ necesse est cum aliqua cura res sibi contrarias aspernetur atque oderit; ut bonitas malitiam, temperantia libidinem, ignaviam fortitudo. Itaque videas rebus injustis justos maxime dolere, imbellibus fortes, flagitiosis modestos. Ergo hoc proprium est animi bene constituti, et lætari bonis rebus et dolere con-
48 trariis. Quamobrem, si cadit in sapientem animi dolor—qui profecto[g] cadit, nisi ex ejus animo exstirpatam humanitatem arbitramur—quæ causa est, cur amicitiam funditus tollamus e vita, ne aliquas propter eam suscipiamus molestias? Quid enim interest, motu animi sublato, non dico inter hominem et pecudem, sed inter hominem et saxum aut truncum aut quidvis generis ejusdem? Neque enim sunt isti audiendi, qui virtutem duram et quasi ferream quandam volunt: quæ quidem est quum multis in rebus, tum in amicitia tenera atque tractabilis, ut et bonis amici quasi diffundatur et incommodis contrahatur. Quamobrem angor iste, qui pro amico sæpe capiendus est, non tantum valet, ut tollat e vita amicitiam; non plus, quam ut virtutes, quia nonnullas curas et molestias afferunt, repudientur.

[g] *Qui profecto.* "And it does indeed consist with his character." *Humanitatem*, all human feelings, all regard for mankind. *Isti*, the Stoics. *Diffundatur*, "it (virtue) expands as it were at the prosperity and contracts at the losses of a friend." The metaphor is taken from a forehead expanding with joy and wrinkling with sorrow.

CAP. XIV.

Quum autem contrahat[h] amicitiam, ut supra dixi, si qua 1
significatio virtutis eluceat, ad quam se similis animus applicet et adjungat: id quum contingit, amor exoriatur necesse est. Quid enim tam absurdum, quam delectari multis 4
inanibus rebus, ut honore, ut gloria, ut ædificio, ut vestitu[i] cultuque corporis; animo autem virtute prædito, eo, qui vel amare vel, ut ita dicam, redamare possit, non admodum delectari? Nihil est enim remuneratione benevolentiæ, nihil vicissitudine studiorum officiorumque jucundius. Quod si 5
etiam illud addimus, quod recte addi potest, nihil esse, quod ad se rem ullam tam alliciat et tam attrahat, quam ad amicitiam similitudo: concedetur profecto verum esse, ut bonos boni diligant adsciscantque sibi quasi propinquitate conjunctos atque natura. Nihil est enim appetentius similium sui, nihil rapacius[k], quam natura. Quamobrem hoc quidem, Fanni et Scævola, constat, ut opinor, bonis inter bonos quasi necessariam benevolentiam, qui est amicitiæ fons a natura constitutus. Sed eadem[l] bonitas etiam ad multitudinem pertinet. Non est enim inhumana virtus neque immunis neque superba, quæ etiam populos universos tueri eisque optime consulere soleat; quod

CHAP. XIV.

[h] *Contrahat* agrees with the sentence *si qua*, &c.

[i] *Vestitu*, a single article of dress, *cultu*, the whole dress of the body, hat, girdle, ornaments, &c. Död.

[k] *Rapacius*. "Nothing draws them (similium) more to itself than nature;" nature attracts with force and compulsion. This is a stronger phrase than the previous one, *alliciat et attrahat*. The idea is that of a magnet attracting iron. Cf. De Off. ii. c. 10.

[l] *Eadem* bonitas, "also." *Inhumana*. "Virtue is not regardless of the human race, (Terence, Homo sum, nihil humanum a me alienum puto,) nor forgetful of its duties," the duties which it owes to the multitude, egoistical, *immunis*. Cf. Plaut. Trin. ii. 2, 75, 79. *Si a caritate*, "if it shrunk from shewing affection to the multitude."

51 non faceret profecto, si a caritate vulgi abhorreret. Atque etiam mihi quidem videntur, qui utilitatis causa fingunt amicitias, amabilissimum nodum amicitiæ tollere. Non enim tam utilitas parta per amicum, quam amici amor ipse delectat: tumque illud fit, quod ab amico est profectum, jucundum, si cum studio est profectum; tantumque abest, ut amicitiæ propter indigentiam colantur, ut ii, qui opibus et copiis maximeque virtute præditi, in qua plurimum est præsidii, minime alterius indigeant, liberalissimi sint et beneficentissimi. Atque haud scio, an ne opus sit quidem[m] nihil unquam omnino deesse amicis. Ubi enim studia nostra viguissent, si nunquam consilio, nunquam opera nostra nec domi nec militiæ Scipio eguisset? Non igitur utilitatem amicitia, sed utilitas amicitiam consecuta est.

CAP. XV.

15 52 Non ergo erunt homines deliciis diffluentes audiendi, si quando de amicitia, quam nec usu[n] nec ratione habent cognitam, disputabunt. Nam quis est, pro deûm fidem atque hominum! qui velit, ut neque diligat quemquam nec ipse ab ullo diligatur, circumfluere omnibus copiis atque in omnium rerum abundantia vivere? Hæc est enim tyrannorum vita, in qua nimirum nulla fides, nulla caritas, nulla stabilis benevolentiæ potest esse

[m] *Ne opus sit quidem.* "I almost think that it is not even desirable," much less is it an advantage, that nothing at all should ever be wanting. *Oportet* expresses duty or propriety, *opus est*, advisableness.

CHAP. XV.

[n] *Nec usu*, "from experience or from reflection." *Ut.. diligat*, on the condition that. *Hæc enim.* No one would be willing, (*enim* refers to this negation implied in the previous question,) "for this is the life of tyrants, in which indeed there can be no good faith, no affection, no trusting each other, arising from steady good will," on the side either of the tyrant or of his courtiers. *Fiducia* is the trust we place in others, the trust in things which can be trusted. Död. *Coluntur*, they, i. e. tyrants.

fiducia; omnia semper suspecta atque sollicita, nullus locus amicitiæ. Quis enim aut eum diligat, quem metuat; aut eum, 53
a quo se metui putet? coluntur tamen simulatione dumtaxat ad tempus. Quod si forte, ut fit plerumque, ceciderint; tum intelligitur, quam fuerint inopes amicorum. Quod Tarquinium[o] dixisse ferunt, tum [exsulantem] se intellexisse, quos fidos amicos habuisset, quos infidos, quum jam neutris gratiam referre posset. Quamquam miror, illa superbia et importuni- 54
tate si quemquam habere potuit. Atque, ut hujus, quem dixi, mores veros amicos parare non potuerunt, sic multorum opes præpotentium excludunt amicitias fideles. Non enim solum ipsa Fortuna cæca est, sed eos etiam plerumque efficit cæcos, quos complexa est. Itaque efferuntur fere fastidio et contumacia: neque quidquam insipiente fortunato intolerabilius fieri potest. Atque hoc quidem videre licet, eos, qui antea commodis fuerunt moribus, imperio, potestate[p], prosperis rebus immutari, sperni ab iis veteres amicitias, indulgeri[q] novis. Quid 55
autem stultius, quam, quum plurimum copiis, facultatibus, opibus possint[r], cetera parare, quæ parantur pecunia, equos, famulos,

[o] *Quod Tarquinium. Quod* refers to the previous words, *intelligunt* quam inopes amicorum, but the same idea is repeated and further explained by *tum se intellexisse. Tum* refers to *quum.* Lit., "which they report Tarquin as having said, namely that he *then* perceived .. when." *Gratiam referre,* "make a return, requite," comprehends the idea of *rewarding* the one and *punishing* the other. "*Illa superbia* is an ablative absolute." Bei. Translate "with that pride of his."

[p] *Imperio, potestate.* "Military or civil power." When these words are opposed to each other, *imperium* is the power which was conferred by the state upon a person who was appointed to command an army, *potestas* is the power of those functionaries who had not the imperium. Dict. Antiq.

[q] *Indulgeri* (*ab iis*) *novis amicitiis;* indulgetur a me amicitiæ, I indulge in friendship.

[r] "*Possint,* sc. ii quos fortuna complexa est. *Vestem egregiam* comprehends the dress of the body, and vestes stragulæ" Bei., rich coverlids for couches, beds, and hangings and "fine cloths." *Ejus est enim.* Each of these things is *in reality* the property of that man who surpasses them in strength, because they are his whenever he

vestem egregiam, vasa pretiosa; amicos non parare, optimam et pulcherrimam vitæ, ut ita dicam, supellectilem? Etenim cetera quum parant, cui parent, nesciunt, nec cujus causa laborent: ejus est enim istorum quidque, qui vincit viribus: amicitiarum sua cuique permanet stabilis et certa possessio, ut, etiam si illa maneant, quæ sunt quasi dona Fortunæ, tamen vita inculta et deserta ab amicis non possit esse jucunda. Sed hæc hactenus.

CAP. XVI.

16 Constituendi[s] sunt autem, qui sint in amicitia fines et quasi
56 termini diligendi. De quibus tres video sententias ferri[t], quarum nullam probo: unam, ut eodem modo erga amicos affecti simus, quo erga nosmet ipsos; alteram, ut nostra in amicos benevolentia illorum erga nos benevolentiæ pariter æqualiterque respondeat; tertiam, ut, quanti quisque se ipse facit, tanti fiat
57 ab amicis. Harum trium sententiarum nulli prorsus assentior. Nec enim illa prima vera est, ut, quemadmodum in se quisque, sic in amicum sit animatus. Quam multa enim, quæ nostra causa nunquam faceremus, facimus causa amicorum? precari ab indigno, supplicare, tum acerbius in aliquem invehi

chooses, but the possession of friendship is a man's own, *sua cuique*. Cf. Horat. Sat. ii. 2, 127. *Dona fortunæ*, because parantur pecunia, as is stated just above. *Vita inculta et deserta ab amicis* = vita deserta ab amicis, *a quibus colare*. Bei. Life, when destitute of the kind offices of friends.

CHAP. XVI.

[s] *Constituendi . . fines.* "We must determine what are the proper bounds and as it were the limits to affection in friendship." *Diligendi* is the genitive dependant on *termini; diligere* love, *deligere* is to choose. *Constituendi* agrees with *fines* by attraction, as in Orat. ii. de Leg. Agr. 37, 102, *ea* ne accidere possent, consilio meo ac ratione *provisa* sunt.

[t] *Ferri* is not = circumferri, obtinere, but it has the same sense as in the phrase ferre suffragia, Beier. "delivered, given."

insectarique vehementius; quæ in nostris rebus non satis honeste, in amicorum fiunt honestissime; multæque res sunt, in quibus de suis commodis viri boni multa detrahunt detrahique patiuntur, ut iis amici potius quam ipsi fruantur. Altera 58
sententia est, quæ definit amicitiam paribus officiis[u] ac voluntatibus. Hoc quidem[x] est nimis exigue et exiliter ad calculos vocare amicitiam, ut par sit ratio acceptorum et datorum. Divitior mihi et affluentior videtur esse vera amicitia nec observare restricte, ne plus reddat, quam acceperit. Neque enim verendum est, ne quid excidat[y], aut ne quid in terram defluat, aut ne plus æquo in amicitiam congeratur. Tertius vero ille 59
finis deterrimus, ut, quanti quisque se ipse faciat, tanti fiat ab amicis. Sæpe enim in quibusdam aut animus abjectior est, aut spes amplificandæ fortunæ fractior. Non est igitur amici, talem esse in eum, qualis ille in se est; sed potius eniti et efficere, ut amici jacentem animum excitet inducatque in spem cogitationemque meliorem. Alius igitur finis veræ amicitiæ constituendus est, si prius, quid maxime reprehendere Scipio solitus sit, edixero[z]. Negabat[a] ullam vocem inimiciorem amicitiæ

[u] *Officiis* = *beneficiis*, ch. 9. = *meritis*, ch. 8, services. *Voluntatibus* is not so strong as *studiis*, ch. 14. § 51. *Definit*, "defines by, i. e. limits friendship to an equal measure of services, and willingness to render them."

[x] *Hoc quidem.* "This indeed is to make friendship a matter of calculation, of debtor and creditor account, in too strict and mean a way, that the account of what is received and what is given should exactly tally." Ad calculos vocare, "to compute exactly, to shew no greater kindness than one receives." Riddle. Little stones or pebbles (calculi) were used in reckoning. *Restricte*, "in a close," or "in a niggardly way." "*Restricti* = parci, niggardly in Off. ii. 18, 62." Beier, who thinks that the word is taken from the use of the hostorium or radius, the strike used for levelling a measure of corn.

[y] *Excidat.* The idea of *measuring* the services rendered on both sides is carried on. If too much corn for instance is put into a measure, some of it *falls off*, *excidat*; if too much of a fluid is put into a glass, some of it overflows and *runs down to the ground*. Compare the prophet Amos ix. 9. *Aut ne plus*, "that too much may be heaped up into the measure of friendship."

[z] *Edixero*, "After I have proclaimed." Edicere is the proper

potuisse reperiri, quam ejus, qui dixisset, ita amare oportere, ut si aliquando esset osurus: nec[a] vero se adduci posse, ut hoc, quemadmodum putaretur, a Biante esse dictum crederet, qui sapiens habitus esset unus e septem: impuri cujusdam aut ambitiosi aut omnia ad suam potentiam revocantis esse sententiam. Quonam enim modo quisquam amicus esse poterit, cui se putabit inimicum esse posse? Quin etiam necesse erit cupere et optare[b], ut quam sæpissime peccet amicus, quo plures det sibi tamquam ansas ad reprehendendum: rursum autem recte factis commodisque amicorum [necesse erit] angi, dolere, invi-
60 dere. Quare hoc quidem præceptum, cujuscunque est, ad tollendam amicitiam valet. Illud potius præcipiendum fuit, ut eam diligentiam[c] adhiberemus in amicitiis comparandis, ut ne quando amare inciperemus eum, quem aliquando odisse possemus. Quin etiam si minus felices in deligendo fuissemus, ferendum id Scipio potius quam inimicitiarum tempus cogitandum putabat.

word for publishing the decree of a magistrate. As if he were the crier in Scipio's court, Lælius speaks ore pleniore, as it were to silence by his grandiloquence all objections. Bei.

[a] *Negabat . . nec.* From the negative *negabat* supply after *nec* its contrary, namely, the affirmative, dicebat. Bei. Translate, "He used to say that no expression, . . and that he could not be brought to believe that." *Oportere* (quemquam, "one," "a man,") *amare; esset osurus* agrees with the same indefinite subject. *Aliquando*, "at some future time." The saying δεῖ φιλεῖν ὡς μισήσοντας is attributed to Bias of Priene, in Ionia, who lived about the middle of the sixth century B.C.

[b] *Cupere, optare.* Cupere, "desire earnestly;" optare, choose one thing in preference to another; here, prefer that a friend should do wrong rather than right. Off. iii. 25. Theseus, cui quum tres optationes Neptunus dedisset, *optavit* interitum Hippolyti filii sui. *Tanquam ansas*, "as it were handles for blaming him." There is a play on the literal meaning of the word reprehendere, "draw back."

[c] *Diligentiam*, carefulness, discrimination.

CAP. XVII.

His igitur finibus utendum arbitror, ut, quum emendati 17
mores amicorum sint, tum sit inter eos omnium rerum, consi- 61
liorum, voluntatum sine ulla exceptione communitas: ut etiam[d], si qua fortuna acciderit, ut minus justæ amicorum voluntates adjuvandæ sint, in quibus eorum aut caput agatur aut fama, declinandum sit de via; modo ne summa turpitudo sequatur: est enim quatenus amicitiæ dari venia possit. Nec vero negligenda est fama; nec mediocre telum ad res gerendas existimare oportet benevolentiam civium: quam blanditiis[e] et assentando colligere turpe est; virtus, quam sequitur caritas, minime repudianda est. Sed sæpe—etenim redeo ad Scipionem, 62
cujus omnis[f] sermo erat de amicitia—querebatur, quod omnibus in rebus homines diligentiores essent: capras et oves quot quisque haberet, dicere posse; amicos quot haberet, non posse

CHAP. XVII.

[d] *Ut etiam .. declinandum*, "so that .. we should even go beside, turn a little out of the way, (provided, *modo*, no very great disgrace ensue,) for up to a certain point indulgence may be granted." *Enim* refers to *declinandum*. *Est quatenus* is a Græcism for quadam tenus. Cf. sunt qui putent, some think. *Caput*, "when their civil condition or character is in question, at stake." Caput means 1. life, 2. a man's status or civil condition. A Roman citizen possessed freedom, citizenship, and family; the loss of all these constituted the maxima capitis deminutio; the loss of the two last was media; the change of family, for instance by adoption, was the minima.

[e] *Blanditiis*, "by fair speaking." *Assentari* denotes the flattery, which shuns contradicting another person, *blandiri* that which says what is agreeable to another. The assentans yields implicit *assent* to the opinions and wishes of another. Cf. ch. 25. § 93.

[f] *Cujus omnis*, "all whose conversation used to be on the subject of friendship." *Querebatur* is followed first by quod with a finite verb, *quod essent*, and then by an accusative with an infinitive, *posse*, sc. quemque, because dicebat is implied in querebatur. *Diligentiores*, "more careful," opposed to negligentes. *Notas*. Cf. Eurip. Hippol. 925.

dicere: et in illis quidem parandis adhibere curam, in amicis eligendis negligentes esse nec habere quasi signa quædam et notas, quibus eos, qui ad amicitiam essent idonei, judicarent. Sunt igitur firmi et stabiles et constantes eligendi; cujus generis est magna penuria: et judicare[g] difficile est sane nisi expertum; experiendum est autem in ipsa amicitia: ita præ-
63 currit amicitia judicium tollitque experiendi potestatem. Est igitur prudentis sustinere[h], ut currum, sic impetum benevolentiæ; quo utamur, quasi equis tentatis, sic amicitiis, aliqua parte periclitatis moribus amicorum. Quidam sæpe in parva pecunia perspiciuntur, quam sint leves; quidam, quos parva movere non potuit, cognoscuntur in magna. Sin erunt aliqui reperti, qui pecuniam præferre amicitiæ sordidum existiment: ubi eos inveniemus, qui honores[i], magistratus, imperia, potestates, opes amicitiæ non anteponant, ut, quum ex altera parte proposita hæc sint, ex altera jus amicitiæ, non multo illa malint? Imbecilla enim natura est ad contemnendam potentiam: quam etiam si[k] neglecta amicitia consecuti sunt, obscuratum iri arbitrantur, quia non sine magna causa sit neglecta
64 amicitia. Itaque veræ amicitiæ difficillime reperiuntur in iis, qui in honoribus reque publica versantur. Ubi enim istum invenias, qui honorem[l] amici anteponat suo? Quid? hæc ut omittam, quam graves, quam difficiles plerisque videntur cala-

[g] *Et judicare*, it is difficult for one to judge, without having tried a man.

[h] *Sustinere*, check; *quo*, in order that; *periclitatis*, a deponent used passively. Cf. Zumpt. § 79, note 2.

[i] *Honores*, "the offices of state." *Imperia*, p. 35. *Opes*, political influence. *Potestas*, when opposed to *potentia*, is might with right, *conceded, delegated* power; *potentia*, *actual, inherent* power.

[k] *Quam etiam si*. Which if they obtain even to the disregard of friendship, they think this (their obtaining it in this way) will be thrown into the shade, by the greatness of the result. *Obsc. iri*, so as not to be observed, but overlooked.

[l] *Honorem*, the elevation, the political success.

mitatum societates! ad quas non est facile inventu, qui descendat. Quamquam Ennius recte:

Amicus certus in re incerta cernitur:

tamen hæc duo levitatis et infirmitatis plerosque convincunt, aut si in bonis[m] rebus contemnunt aut in malis deserunt.

CAP. XVIII.

Qui igitur utraque in re gravem[n], constantem, stabilem se 1
in amicitia præstiterit, hunc ex maxime raro hominum genere
judicare debemus et pæne divino. Firmamentum autem stabi- 6
litatis constantiæque ejus, quam in amicitia quærimus, fides[o] est.
Nihil enim stabile est, quod infidum. Simplicem præterea et
communem[p] et consentientem, qui rebus eisdem moveatur,
eligi par est: quæ omnia pertinent ad fidelitatem. Neque
enim fidum potest esse multiplex ingenium et tortuosum;
neque vero, qui non eisdem rebus movetur naturaque consentit,
aut fidus aut stabilis potest esse. Addendum eodem est, ut ne
criminibus[q] aut inferendis delectetur aut credat oblatis: quæ
omnia pertinent ad eam, quam jam dudum tracto, constantiam.
Ita fit verum illud, quod initio dixi, amicitiam nisi inter bonos

[m] *Si in bonis*, if they despise a friend, when themselves in prosperity, or desert him in his adversity.

CHAP. XVIII.

[n] *Gravem* = firmum in ch. 17. § 62. *Utraque in re*, both in prosperity and adversity.

[o] *Fides*, good faith, honour, "congruity between words and sentiments," and "also between words and actions;" *fidelitas*, faithful adherence to persons to whom we have once devoted ourselves, "faithfulness." *Fidus*, trustworthy, *infidus*, unworthy of trust, *fidelis*, faithful.

[p] *Communem*, sociable. Cic. de Fin. iv. 2. *Consentientem*, "one who thinks with us;" so again in the next sentence, "one who is not affected by the same things, (who does not feel with us,) and is not naturally of the same way of thinking," συμπαθὴς καὶ συμφυής. Plut. de Am. et adul., c. 9. p. 53. F. pr.; Arist. Eth. Nic. ix. c. 6.

[q] *Criminibus*, charges.

esse non posse. Est enim boni viri, quem eundem sapientem licet dicere, hæc duo tenere in amicitia: primum, ne quid fictum sit neve simulatum; aperte enim vel odisse magis ingenui est, quam fronte occultare sententiam: deinde, non solum ab aliquo allatas criminationes repellere, sed ne ipsum quidem esse suspiciosum, semper aliquid existimantem ab amico
66 esse violatum. Accedat huc suavitas quædam oportet sermonum atque morum, haudquaquam mediocre condimentum amicitiæ. Tristitia[r] autem et in omni re severitas, habet illa quidem gravitatem; sed amicitia remissior esse debet et liberior et dulcior et ad omnem comitatem facilitatemque proclivior.

CAP. XIX.

19 Exsistit autem hoc loco quædam quæstio subdifficilis: num
67 quando[s] amici novi, digni amicitia, veteribus sint anteponendi, ut equis vetulis teneros anteponere solemus? Indigna homine dubitatio! Non enim amicitiarum debent esse, sicut aliarum rerum, satietates. Veterrima quæque, ut ea vina, quæ vetustatem ferunt, esse debent suavissima: verumque illud est, quod dicitur, multos modios[t] salis simul edendos esse, ut amicitiæ
68 munus expletum sit. Novitates autem si spem afferunt, ut,

[r] *Tristitia*, gloominess, opposed to hilaritas. The *severus* is rigid, hates all dissoluteness and laxity of principle, and exacts from himself and others self-control and energy of character, at the risk of passing for harsh. Död. *Liberior*, "more free, more indulgent," here is opposed to *severitas*; dulcior, "more agreeable," to *tristitia*; *remissior*, "more easy," comprehends both liberior and dulcior.

CHAP. XIX.

[s] *Num quando*, whether at any time.

[t] *Multos modios*, *τὸν θρυλλούμενον τῶν ἁλῶν μέδιμνον*. Plut. t. ii. p. 482, B. Cf. Arist. Eth. ad Nicom. viii. 3. § 6. *Ut amicitiæ*, "that friendship may be fully established, between two persons."

tamquam in herbis[u] non fallacibus, fructus appareat, non sunt illæ quidem repudiandæ; vetustas tamen suo loco conservanda est. Maxima est enim vis vetustatis et consuetudinis. Quin ipso equo, cujus modo mentionem feci, si nulla res impediat, nemo est, qui non eo, quo consuevit, libentius utatur, quam intractato et novo: nec vero in hoc, quod est animal, sed in iis etiam, quæ sunt inanima, consuetudo valet: quum locis ipsis delectemur, montuosis etiam et silvestribus, in quibus diutius commorati sumus. Sed maximum est in amicitia, 69
superiorem[x] parem esse inferiori. Sæpe enim excellentiæ quædam sunt, qualis erat Scipionis in nostro, ut ita dicam, grege. Numquam se ille Philo, nunquam Rupilio, nunquam Mummio[y] anteposuit, nunquam inferioris ordinis amicis. Q. vero Maximum fratrem, egregium virum omnino, sibi nequaquam parem, quod is anteibat ætate, tamquam superiorem colebat suosque omnes per se esse ampliores volebat. Quod 70
faciendum imitandumque est omnibus, ut, si quam præstantiam virtutis, ingenii, fortunæ consecuti sunt, impertiant[z] ea suis

[u] *Herbis*, adhuc tua messis in herba est. Ovid. Her. xvii. 262. "those blades (of corn) which never disappoint."

[x] *Superiorem*, "that the superior should put himself on an equal footing with his inferior," cf. c. 20, exæquare se cum inferioribus, "For often there is a superiority in certain points on one side, as there was on Scipio's in our troop." The plural *excellentiæ* is used to correspond with the word sæpe; "in certain points," as in ability, fortune, military courage, see § 70. *Grege*, Ter. Eun. v. 8. 54. Oro ut me in vestrum *gregem* recipiatis.

[y] *Mummio*. Spurius Mummius, brother of Mummius Achaicus, *Rupilio*. Cf. ch. 11. note n; ch. 20. § 73. Quintus Fabius Maximus was Scipio's elder brother, and had been adopted by the great Fabius Maximus. *Egregium omnino. Omnino* is opposed to *sibi*, (superior to most men,) = in universum, inter cæteros. He had distinguished himself when consul, B.C. 145, by defeating Viriarathus in Spain. *Per se esse ampliores*. Cf. Omnes tuos ad honores perducere, in § 73.

[z] *Impertiant*. *Impertire* denotes giving, without reference to a part which the giver is to retain for himself; *communicare*, giving a share. D. *Impertiant*, sc. *fortunam; comm.* sc. *virtutem, ingenium*. *Stirps* opposed to genus=familia. Crombie.

communicentque cum proximis; ut, si parentibus nati sint humilibus, si propinquos habeant imbecilliores vel animo vel fortuna, eorum augeant opes eisque honori sint et dignitati: ut in fabulis, qui aliquamdiu propter ignorationem stirpis et generis in famulatu fuerint, quum cogniti sunt et aut deorum aut regum filii inventi, retinent tamen caritatem in pastores, quos patres multos annos esse duxerunt. Quod multo profecto magis in veris patribus certisque faciendum. Fructus enim ingenii et virtutis omnisque præstantiæ tum maximus capitur, quum in proximum quemque confertur.

CAP. XX.

20 Ut igitur ii, qui sunt in amicitiæ[a] conjunctionisque necessi-
71 tudine superiores, exæquare se cum inferioribus debent: sic inferiores non dolere, se a suis aut ingenio aut fortuna aut dignitate superari. Quorum plerique aut queruntur semper aliquid aut etiam exprobrant: eoque magis, si habere se putant, quod officiose et amice et cum labore aliquo suo factum queant dicere. Odiosum sane genus hominum officia exprobrantium: quæ meminisse debet is, in quem collata sunt, non commemo-
72 rare[b], qui contulit. Quamobrem, ut ii, qui superiores sunt, submittere se debent in amicitia, sic quodammodo inferiores extollere. Sunt enim quidam, qui molestas amicitias faciunt, quum ipsi se contemni putant; quod non fere contingit nisi iis, qui etiam contemnendos se arbitrantur; qui hac opinione non
73 modo verbis, sed etiam opere levandi sunt. Tantum autem

CHAP. XX.

[a] *Amicitiæ*, "in the bond of friendship and any kind of connexion;" *conjunctionis*, as the connexion between colleagues in an office, or relations. Cf. ch. 19, si propinquos habeant imbecilliores vel animo (= ingenio) vel fortuna.

[b] *Non commemorare*. Ter. Andr. i. 1, 15. Sed mi hoc molestum est: nam istæc commemoratio Quasi exprobratio est immemoris benefici.

cuique tribuendum, primum, quantum ipse efficere possis; deinde etiam, quantum ille, quem diligas atque adjuves, sustinere. Non enim tu possis, quamvis licet excellas[c], omnes tuos ad honores amplissimos perducere: ut Scipio P. Rupilium potuit consulem efficere, fratrem ejus Lucium non potuit. Quod si etiam possis quidvis deferre ad alterum, videndum est tamen, quid ille possit sustinere. Omnino[d] amicitiæ, corroboratis jam 74
confirmatisque et ingeniis et ætatibus, judicandæ sunt: nec, si qui ineunte ætate venandi aut pilæ studiosi fuerint, eos habere necessarios, quos tum eodem studio præditos dilexerunt. Isto enim modo nutrices et pædagogi[e] jure vetustatis plurimum benevolentiæ postulabunt: qui negligendi quidem non sunt, sed alio quodam modo. Aliter amicitiæ stabiles permanere non possunt. Dispares enim mores disparia studia sequuntur, quorum dissimilitudo dissociat amicitias: nec ob aliam causam ullam boni improbis, improbi bonis amici esse non possunt, nisi quod tanta est inter eos, quanta maxima[f] potest esse, mo-

[c] *Quamvis licet excellas.* Cf. Leg. iii. 10, 24. Et præter eos *quamvis* enumeres multos *licet.* This example shews that the conjunction is *quamvis. Quamvis* is *however much you may be conceived to excel; licet* is no particle, but an impersonal verb, "It may be so," namely that you excel.

[d] *Omnino.* In short we should wait till our characters and age are confirmed and strengthened before we decide what friendships we should form. "Nor if any in early life have been fond of hunting or a game at ball, ought they to determine to have for their intimate friends those whom they loved then because they had the same fondness." After *nec* supply *judicandum est* = decernendum, from the previous words. Bei. Gernhard supplies *judicandi sunt.*

[e] *Pædagogi.* The pædagogus was a *slave,* and therefore was not made an intimate friend. His office was not to instruct, but to go with the boy to and from school, accompanying him out of doors on all occasions. He was responsible for the boy's safety and for his avoidance of bad company. *Alio quodam modo.* No new verb need be supplied after these words, but *non negligendi* is to be carried on to them, for *non negligendi* = diligendi. "They are not indeed to be neglected, but this is to be shewn in some other kind of way."

[f] *Quanta maxima,* "because there is as great difference between them as there can possibly be of character and pursuits." Lit., a difference as great, as can be when greatest.

75 rum studiorumque distantia. Recte etiam præcipi potest in amicitiis, ne intemperata quædam benevolentia, quod persæpe fit, impediat magnas utilitates amicorum. Nec enim, ut ad fabulas redeam, Trojam Neoptolemus capere potuisset, si Lycomedem, apud quem erat educatus, multis cum lacrimis iter suum impedientem[g], audire voluisset. Et sæpe incidunt magnæ res, ut discedendum sit ab amicis: quas qui impedire vult, quod desiderium non facile ferat, is et infirmus est mollisque natura, et ob eam ipsam causam in amicitia parum justus[h].
76 Atque in omni re considerandum est, et quid postules ab amico, et quid patiare a te impetrari.

CAP. XXI.

21 Est etiam quasi quædam[i] calamitas in amicitiis dimittendis nonnunquam necessaria: jam enim a sapientium familiaritati-

[g] *Impedientem*, when trying to prevent. Neoptolemus was son of Achilles by Deidameia, daughter of Lycomedes, who was king of the island Scyros. During his father's absence at Troy Neoptolemus was left with Lycomedes. Hom. Il. xix. 326; Sophoc. Philoct. 239. It was "the will of Jove" that Neoptolemus, in conjunction with Philoctetes, should take Troy with the arrows of Hercules. Sophoc. Philoct. 1433, 1435. Cicero's memory failed him here, as the story which he applies to Neoptolemus, has always been related of Achilles, whose mother sent him disguised as a maiden to the court of Lycomedes, knowing that the Trojan war would be fatal to him. This tale is later than the time of Homer.

[h] *Parum justus. Justus* = δίκαιος in these phrases δίκαιος ἵππος, ἅρμα, a horse that can do a horse's work. "He is not equal to the duties of friendship."

CHAP. XXI.

[i] *Est . . quasi quædam.* The meaning is, "It is, if I may use the phrase, a tragical event, (*calamitas*, see Död.,) when it is necessary to dissolve a friendship, but this is at times necessary," and then the friendship is to be unsewn, not rent asunder. The "quasi" is an apology for the usage of the strong word *calamitas*, in conjunction with the mild phrase *dimittendis amicitiis. Familiaritatibus.* "Our discourse from this point (jam) passes from the *true* friendships of the wise to ordinary friendships." *Familiaritas* = *vera et perfecta* amicitia, ch. 6, which there is opposed to vulgaris aut mediocris = communis (this chapter, § 77.) =

bus ad vulgares amicitias oratio nostra delabitur. Erumpunt[k] sæpe vitia amicorum tum in ipsos amicos, tum in alienos, quorum tamen ad amicos redundet infamia. Tales igitur amicitiæ sunt remissione usus eluendæ et, ut Catonem dicere audivi, dissuendæ magis, quam discindendæ; nisi quædam admodum intolerabilis injuria exarserit, ut neque rectum neque honestum sit nec fieri possit, ut non statim alienatio disjunctioque facienda sit. Sin autem morum aut studiorum commutatio quæ- 77
dam, ut fieri solet, facta erit, aut in rei publicæ partibus dissensio intercesserit—loquor enim jam, ut paullo ante dixi, non de sapientium, sed de communibus amicitiis—cavendum erit, ne non solum amicitiæ depositæ, sed inimicitiæ etiam susceptæ videantur. Nihil enim turpius, quam cum eo bellum gerere, quicum familiariter vixeris. Ab amicitia Q. Pompeii meo nomine[l] se removerat, ut scitis, Scipio; propter dissensionem autem, quæ erat in re publica, alienatus est a collega nostro[m] Metello: utrumque egit graviter[n], auctoritate et offen-

levis, ch. 26. § 100. Cf. Ps. "Yea, my own familiar friend." *Familiaris*, is the familiar friend, to whom one is bound, as one heart and soul, in mirth and sorrow. Död.

[k] *Erumpunt.* "The vices of friends often break forth (after being suppressed for a time) to the injury of their very friends, more frequently however (this is the force of *tum .. tum*) of strangers, yet so (even in this latter case) that the infamy of these vices always redounds to their friends." *Eluendæ.* Cicero in the use of this metaphor has imitated Isocrates, Or. *ad Demon.*, c. 1. § 3. f. τὰς τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν, (efface.) Beier. "Are as it were to be washed out by gradually giving up the intercourse." *Alienatio* is the inward "alienation of mind," *disjunctio* "the outward breaking with a friend, abstaining from his society, cessation of intercourse."

[l] *Meo nomine*, "for my sake." Q. Pompeius, who was the ancestor of Pompey the Great, was consul B.C. 141, U.C. 613. As Lælius was then a candidate, Scipio applied to Q. Pompeius to know if he intended to stand for the consulship, if not, he requested him to canvass for Lælius. Q. Pompeius promised to do so, but instead of keeping his word, he canvassed for himself. Plutarch, ἀποφθ. στρατ. p. 200, C.

[m] *Collega nostro.* Q. Cæcilius Metellus Macedonicus was an augur as well as Scipio and Lælius. *Dissensionem*, "a difference of opinion

78 sione animi non acerba. Quamobrem primum danda opera est, ne qua amicorum dissidia fiant: sin tale aliquid evenerit, ut exstinctæ[o] potius amicitiæ quam oppressæ esse videantur. Cavendum vero, ne etiam in graves inimicitias convertant se amicitiæ: ex quibus jurgia, maledicta, contumeliæ gignuntur. Quæ tamen si tolerabiles erunt, ferendæ sunt; et hic honos veteri amicitiæ tribuendus, ut is in culpa sit, qui faciat, non is qui patiatur injuriam. Omnino omnium horum vitiorum atque incommodorum una cautio est atque una provisio, ut ne
79 nimis cito diligere incipiant, neve non dignos. Digni autem sunt amicitia, quibus in ipsis inest causa, cur diligantur. Rarum genus! et quidem omnia præclara rara nec quidquam difficilius quam reperire, quod sit omni ex parte in suo genere perfectum. Sed plerique neque in rebus humanis quidquam bonum norunt[p], nisi quod fructuosum sit; et amicos tamquam pecudes eos potissimum diligunt, ex quibus sperant se maximum fructum
80 esse capturos. Ita pulcherrima illa et maxime naturali carent amicitia per se et propter se expetenda, nec ipsi sibi exemplo sunt, hæc vis amicitiæ qualis et quanta sit. Ipse[q] enim se

with respect to public affairs." Cf. Off. i. 25. Yet as soon as he heard of the death of Scipio, Metellus "rushed out into the streets, and with a countenance expressive of his grief and hurried accents, he said, Fellow citizens, run together, run together, the rampart of our city is overthrown; for nefarious violence has been done to Scipio Africanus while he was sleeping within his home." Valer. Max. iv. 1, 12.

[n] *Graviter*, with dignity. *Offensione*, resentment.

[o] *Exstinctæ* may seem rather to have died away, become extinct of themselves, than to have been suddenly put out. The metaphor is from a fire. Cic. De Senect., c. 19, ut quum aquæ multitudine vis flammæ opprimitur (is put out) .. sua sponte, nulla adhibita vi, consumtus ignis exstinguitur, (dies away.)

[p] *Bonum norunt*, "consider nothing to be a good thing," worth seeking for. *Diligunt*, "choose for friends, as they do their cattle, those in preference to others from whom." *Diligere* has here its proper sense. *Amare* denotes the *affection* of love; *diligere*, (properly *to choose apart*,) love towards an object as being *preferable* to another. It implies the *deliberate choice* of *preference*.

[q] *Ipse*, spontaneously, naturally, from natural self-love. Cf. § 81.

quisque diligit, non ut aliquam a se ipse mercedem exigat caritatis suæ, sed quod per se sibi quisque carus est. Quod nisi idem in amicitiam transferetur, verus amicus nunquam reperietur: est enim is quidem tamquam alter idem[r]. Quod si[s] 81
hoc apparet in bestiis[t], volucribus, nantibus, agrestibus, cicuribus, feris: primum, ut se ipsæ diligant—id enim pariter cum omni animante nascitur—deinde, ut requirant atque appetant, ad quas se applicent ejusdem generis animantes; idque faciunt cum desiderio et cum quadam similitudine amoris humani: quanto id magis in homine fit natura, qui et se ipse diligit et alterum anquirit, cujus animum ita cum suo misceat, ut efficiat pæne unum ex duobus?

CAP. XXII.

Sed plerique perverse, ne dicam impudenter, amicum habere 22
talem volunt, quales ipsi esse non possunt: quæque ipsi non 82
tribuunt amicis, hæc ab eis desiderant. Par est autem, primum ipsum esse virum bonum, tum alterum similem sui quærere. In talibus[u] ea, quam jam dudum tractamus, stabilitas amicitiæ confirmari potest: quum homines benevolentia conjuncti primum cupiditatibus iis, quibus ceteri serviunt, imperabunt; deinde æquitate justitiaque gaudebunt, omniaque alter pro altero suscipiet, neque quidquam unquam nisi honestum et rectum alter ab altero postulabit; neque solum colent inter se[x] ac diligent, sed etiam verebuntur. Nam maximum orna-

[r] *Tanquam alter idem*, "as it were a second self." φίλος ἕτερος ἐγώ was a saying of Pythagoras. Cf. Arist. Ethic. Nic. ix. c. 4, and c. 9.

[s] *Quod si* must be carried on to *faciunt*. Bei. "And if they do this."

[t] *Bestiis*, "beasts, whether they fly, swim, or live in the fields, whether they are tame or wild."

CHAP. XXII.

[u] *Talibus*, i. e. good men.

[x] *Inter se*, mutually, each other, = invicem, alter alterum. *Vereri*, denotes respect bordering on fear and bashfulness; verecundia, dread of exposing one's-self before the

83 mentum amicitiæ tollit, qui ex ea tollit verecundiam. Itaque in iis perniciosus est error, qui existimant, libidinum peccatorumque omnium patere in amicitia licentiam. Virtutum[y] amicitia adjutrix a natura data est, non vitiorum comes, ut, quoniam solitaria non posset virtus ad ea, quæ summa sunt, pervenire, conjuncta et consociata cum altera perveniret. Quæ si quos inter societas aut est aut fuit aut futura est, eorum est habendus ad summum naturæ bonum optimus beatissimusque
84 comitatus. Hæc est, inquam, societas, in qua omnia insunt, quæ putant homines expetenda, honestas, gloria, tranquillitas animi atque jucunditas: ut, et, quum hæc adsint, beata vita sit, et sine his esse non possit. Quod quum optimum maximumque sit, si id volumus adipisci, virtuti opera danda est, sine qua nec amicitiam neque ullam rem expetendam consequi possumus: ea vero neglecta qui se amicos habere arbitrantur, tum se denique errasse sentiunt, quum eos gravis aliquis casus experiri
85 cogit. Quocirca,—dicendum est enim sæpius—quum judicaveris[z], diligere oportet; non, quum dilexeris, judicare. Sed quum multis in rebus negligentia plectimur, tum maxime in amicis et deligendis et colendis: præposteris enim utimur consiliis et acta agimus[a], quod vetamur vetere proverbio. Nam implicati ultro et citro vel usu diuturno vel etiam officiis repente in medio cursu amicitias, exorta aliqua offensione, dirumpimus.

person respected. The *colens*, seeks by acts of courtesy, of service, and of respect, to *win the affection* of some one, and the fruits of it, as from a cultivated field. D.

[y] *Virtutum.* "Friendship is the bond of all virtues," συνδεσμὸς πασῶν τῶν ἀρετῶν. Pythagoras. *Altera*, "with the other," i.e. amicitia.

[z] *Quum judicaveris.* This was the precept of Theophrastus. *In amicis*, "in choosing and trying to gain the affection of friends."

[a] *Acta agimus*, lit., we try a cause which has already been tried, and in which sentence has been past. We are too late. *Implicati*, "after being bound on both sides, (on one side and on the other,) either by long intercourse or even by services rendered." *Offensione*, cause of offence, as in ch. 24. § 88, note l.

CAP. XXIII.

Quo etiam magis vituperanda est rei maxime necessariæ 2
tanta incuria. Una est enim amicitia in rebus humanis, de 86
cujus utilitate omnes uno ore consentiunt: quamquam a multis ipsa virtus contemnitur et venditatio[b] quædam atque ostentatio esse dicitur. Multi divitias despiciunt, quos parvo contentos tenuis victus cultusque delectat; honores vero, quorum cupiditate quidam inflammantur, quam multi ita contemnunt, ut nihil inanius, nihil esse levius existiment! Itemque cetera, quæ quibusdam admirabilia videntur, permulti sunt, qui pro nihilo putent. De amicitia omnes ad unum[c] idem sentiunt, et ii, qui ad rem publicam se contulerunt, et ii, qui rerum cognitione doctrinaque delectantur, et ii, qui suum negotium[d] gerunt otiosi, postremo ii, qui se totos tradiderunt voluptatibus, sine amicitia vitam esse nullam, si modo[e] velint aliqua ex parte liberaliter vivere. Serpit[f] enim, nescio quomodo, per omnium 87
vitas amicitia, nec ullam ætatis degendæ rationem patitur esse expertem sui. Quin etiam si quis ea asperitate est et immanitate naturæ, congressus ut hominum fugiat atque oderit, qualem fuisse Athenis Timonem nescio quem[g] accepimus; tamen

CHAP. XXIII.

[b] *Venditatio*, a kind of crying up one's wares.

[c] *Omnes ad unum*, all to a man.

[d] *Suum negotium*, "who attend to their own business, and none else, leading a quiet private life." They are opposed to those "who have betaken themselves to public affairs." "Idle" does not give the idea. *Otiosi* = ἀπράγμονες, i. e. ἰδιοπράγμονες, free from the laborious and engrossing cares of a political life. Plutarch, *De Am. et Ad.*, c. 8. and 14, opposes ἀπραγμοσύνη καὶ ἡσυχία to πολιτεία, which he calls "a laborious attention to other men's affairs."

[e] *Si modo*, if only they wish to live in *some* degree "like free-born men," and not like slaves. If their voluptuousness has not gone so far as to take from them all the feelings of a free-born man.

[f] *Serpit*, insinuates itself.

[g] *Nescio quem*, "one Timo." Nescio quis, (the quis agreeing with the substantive,) is sometimes used

is pati non possit, ut non anquirat aliquem, apud quem[h] evomat virus acerbitatis suæ. Atque hoc maxime judicaretur, si quid tale posset contingere, ut aliquis nos deus ex hac hominum frequentia tolleret et in solitudine uspiam collocaret, atque ibi suppeditans omnium rerum, quas natura desiderat, abundantiam et copiam, hominis omnino adspiciendi potestatem eripe-
88 ret. Quis tam esset ferreus, qui eam vitam ferre posset, cuique non auferret fructum voluptatum omnium solitudo? Verum ergo illud est, quod, a Tarentino Archyta, ut opinor, dici solitum nostros senes commemorare audivi ab aliis senibus auditum: *Si quis in cœlum adscendisset naturamque mundi et pulchritudinem siderum perspexisset, insuavem illam admirationem ei fore quæ jucundissima fuisset, si aliquem, cui narraret, habuisset.* Sic natura solitarium nihil amat, semperque ad aliquod tamquam adminiculum annititur; quod in amicissimo quoque dulcissimum est.

CAP. XXIV.

24 Sed quum tot signis eadem natura declaret, quid velit[i], anquirat, desideret: obsurdescimus tamen nescio quomodo, nec ea, quæ ab ea monemur, audimus. Est enim varius et multi-

for quidam, but it generally carries with it some notice of contempt or of indifference at least. T. K. Arnold.

[h] *Apud quem*, in whose hearing. In § 88 there is an alliteration in the words *ferreus, ferre, auferret.* Several instances of alliteration have already occurred in this treatise. *Si aliquem . . habuisset.* Here aliquem = aliquem quemcunque. Gern. *Aliquis* is *any* one, *be he who or what he may.*

CHAP. XXIV.

Velle expresses a *wish* without any idea of eagerness, which is *cupere, petere; desiderare*, the *desire of something which is felt to be requisite for one's happiness*, and regret at its absence, as here, or more frequently at its loss, (as in ch. 27. § 104.) *Nescio quomodo*, some how or other = *unfortunately*, " = eheu. Bei." So again in § 89, *nescio quomodo verum*, " unfortunately it is true."

plex usus amicitiæ, multæque causæ[k] suspicionum offensionumque dantur; quas tum evitare tum elevare tum ferre sapientis est. Una illa sublevanda[l] offensio est, ut et veritas in amicitia et fides retineatur: nam et monendi amici sæpe sunt, et objurgandi, et hæc accipienda amice, quum benevole fiunt. Sed nescio quomodo verum est, quod in Andria familiaris meus[m] dicit: 89

Obsequium amicos, veritas odium parit.

Molesta[n] veritas, si quidem ex ea nascitur odium, quod est venenum amicitiæ; sed obsequium multo molestius, quod peccatis indulgens præcipitem amicum ferri sinit. Maxima autem culpa in eo, qui et veritatem aspernatur et in fraudem obsequio impellitur[o]. Omnis[p] igitur hac in re habenda ratio et diligentia est: primum, ut monitio acerbitate, deinde ut objurgatio contumelia careat. In obsequio[q] autem—quoniam Terentiano verbo lubenter utimur—comitas adsit; assentatio,

[k] *Multæque causæ.* "Many causes for suspicion and taking offence occur, which a wise man should avoid giving, and, when he has given them, soften them down, make them as light as he can by apologies, (*elevare,*) and lastly, on his side, bear with, when proceeding from a friend."

[l] *Sublevanda* = caute subeunda. Bei. *Offensio* here = *causa offensionis* in the previous sentence, "means of giving offence." *Illa* is explained by *nam*, and *ut* marks the object. Though we should avoid giving offence to friends, yet in order that truth and good faith may be retained in friendship, we must *risk giving offence* by admonishing and rebuking our friends, but "our admonition should be free from bitterness, our rebuking from affronting words," § 89, which explains the word, *sublevanda.*

[m] *Familiaris meus,* "my intimate friend." Terence, in Andr. act i. sc. 1. v. 41. Terence owed much of his polished wit and refinement of style to the conversation of Scipio and Lælius.

[n] *Molesta,* odious.

[o] *In fraudem impellitur,* is deceived as to his own merits. *Fraudem,* error.

[p] *Omnis.* "All possible consideration (*ratio*) and care." *Contumelia* consists in affronting, insulting words.

[q] *In obsequio,* complaisance. The meaning is, "let our complaisance go as far as is required by the laws of courteousness, (*comitas,*) but let it never go so far as (*assentatio*) assenting implicitly to every opinion, wish, or assertion of a friend."

vitiorum adjutrix, procul amoveatur, quæ non modo amico, sed ne libero quidem digna est: aliter enim cum tyranno, aliter
90 cum amico vivitur. Cujus autem aures veritati clausæ sunt, ut ab amico verum audire nequeat, hujus salus desperanda est. Scitum est enim illud Catonis, ut multa: *melius de quibusdam acerbos inimicos mereri, quam eos amicos, qui dulces*[r] *videantur: illos verum sæpe dicere, hos nunquam.* Atque illud absurdum est, quod ii, qui monentur, eam molestiam, quam debent capere, non capiunt; eam capiunt, qua debent vacare. Peccasse enim se non anguntur; objurgari moleste ferunt: quod contra[s] oportebat, delicto dolere, correctione gaudere.

CAP. XXV.

25 Ut igitur et monere et moneri proprium est veræ amicitiæ,
91 et alterum libere facere, non aspere, alterum patienter accipere, non repugnanter; sic habendum est[t], nullam in amicitiis pestem esse majorem quam adulationem, blanditiam, assentationem. Quamvis enim multis[u] nominibus est hoc vitium notandum levium hominum atque fallacium, ad voluntatem loquentium

[r] *Dulces*, agreeable.

[s] *Quod contra. Quod* is explained by the sentences *delicto dolere, correctione gaudere*, and *contra* = secus, "but it (*quod*) ought to be just the contrary, they should grieve at the error, rejoice at the correction," *quod* = immo hoc. Goerenz. This seems a better construction than *contra quod*, "contrary to which." Bei. Cf. De Off. i. 15, 49, quod contra fit a plerisque.

CHAP. XXV.

[t] *Habendum est*, it ought to be considered. *Adulatio* is sycophantic, *servile*, flattery *of any kind*. See § 61, note e. It seems to have reference primitively to the fawning of dogs, *προσκύνησις*. It indicates a spaniel-like spirit.

[u] *Quamvis enim multis.* "This vice must be *marked* (*notandum*) by *as many names as possible*," (*quamvis multis,*) that its infamy may be fully shewn, and so men may avoid it, "for the nature of a thing is made more known, when it is marked and designated (*notatum*) by several words denoting the same thing." Cic. De. Fin. iii. 4, 14. "Men who say every thing in accordance with (*ad*) a person's wish, and nothing in accordance with truth." *Ad voluntatem loqui*, is in one word *assentari*.

omnia, nihil ad veritatem. Quum autem omnium[x] rerum 9
simulatio est vitiosa—tollit enim judicium veri idque adulterat
—tum amicitiæ repugnat maxime: delet enim veritatem, sine
qua nomen amicitiæ valere non potest. Nam quum amicitiæ
vis sit in eo, ut unus quasi[y] animus fiat ex pluribus: qui id
fieri poterit, si ne in uno quidem quoque unus animus erit
idemque semper, sed varius, commutabilis, multiplex? Quid 9
enim potest esse tam flexibile, tam devium, quam animus ejus,
qui ad alterius non modo sensum ac voluntatem, sed etiam
vultum atque nutum convertitur?

> Negat[z] quis? nego: ait? aio: postremo imperavi egomet mihi,
> Omnia assentari,

ut ait idem Terentius; sed ille sub Gnathonis persona: quod
amici genus adhibere omnino levitatis est. Multi autem 9
Gnathonum similes quum sint, loco, fortunâ, famâ superiores,
horum est assentatio molesta, quum ad vanitatem accessit
auctoritas. Secerni autem blandus[a] amicus a vero et inter- 9
nosci tam potest, adhibita diligentia, quam omnia fucata et
simulata a sinceris atque veris. Concio[b], quæ ex imperitissimis

[x] *Quum autem omnium.* "For not only is an assumed appearance *in all things* vicious, for it takes away the power of judging what is true, and perverts that judgment." *Judicium veri* means the power of judging what are the real feelings of others towards us, and also what faults or virtues we may have ourselves. Bei. *Sine qua,* "without which the name of friendship cannot *have any force or meaning,* (*valere,*) but is a mere empty name."

[y] *Ut unus quasi.* Aristot. ap. Diogen. Laert. v. 20, τί ἐστι φίλος; Μία ψυχὴ δύο σώμασιν ἐνοικοῦσα.

[z] *Negat.* "Does any one say no? I say no. Does he say yes? I say yes. In short," (*postremo,*) in a word. The passage is Ter. Eunuch., act. 2. sc. 2. v. 21. Cf. Hor. Epist. 10. lib. i. v. 4. "To procure to ourselves a friend of this kind." "But as many are like Gnatho, though superior to him in position, rank, (*loco*) .. their assenting to every thing is detestable, when authority is added to falsehood." *Vani* = mendaces et infidi. Gellius xviii. 4; *vanus* est qui etiam sine utilitate mentitur. Servius, ad Virg. Æn. ii. 80.

[a] *Blandus,* the fair-speaking friend; *vero,* the friend who speaks the truth; *adhib. diligentia,* with attention.

[b] *Concio,* a popular assembly, an assembly of the people for consi-

constat, tamen judicare solet, quid intersit inter popularem, id est, assentatorem et levem civem, et inter constantem, severum
96 et gravem. Quibus blanditiis C. Papirius nuper influebat in aures concionis, quum ferret[c] legem de tribunis plebis reficiendis! Dissuasimus nos. Sed nihil de me: de Scipione dicam libentius. Quanta illi, dii immortales! fuit gravitas, quanta in oratione majestas! ut facile[d] ducem populi Romani, non comitem diceres. Sed affuistis, et est in manibus oratio. Itaque lex popularis suffragiis populi repudiata est. Atque, ut ad me redeam, meministis, Q. Maximo fratre Scipionis et L. Mancino consulibus, quam popularis lex de sacerdotiis[e] C. Licinii Crassi

dering and discussing a proposed measure, before it was brought before the comitia. No voting took place in a *concio*. Dict. Ant.

[c] *Quum ferret*. "When he proposed a law concerning re-electing the tribunes of the people." In B.C. 131, Caius Papirius Carbo (p. 29) proposed a law, that a tribune, whose office had expired, might be re-elected the next year, or as often as the people thought advisable. His object was to prepare the way for the frequent re-election at a subsequent period of C. Gracchus, who supported the bill.

[d] *Ut facile*, "so that you might call him decidedly (*facile*) the leader of the Roman people and not one of themselves," a mere citizen, (*comitem*.) Scipio at that time held no office, so that he was in reality *populi comes*, one of the people.

[e] *Lex de sacerdotiis*, "the law concerning the priestly offices." *Cooptatio*, "the right of filling up the vacancies in the colleges was attempted to be transferred to the people, and this to their benefit;" "the right of electing the members of the colleges." Lælius when prætor, in B.C. 145, delivered a speech against the proposal of C. Licinius Crassus, then tribune of the plebs, who proposed to transfer the election of the augurs from the college to the people. The bill was rejected through Lælius' eloquence. The various colleges of priests had the right of cooptatio, "self-election," that is, if a member of a college died, (for the pontiffs, augurs, &c., held their office for life,) the members met and elected a successor. When a new member was taken into a college, he was said *co-optari*. "*Cooptatio*, cum collegæ simul optant, et eligunt." Turnebus. *Is primum*. He first "began to address the people with his face to the forum;" instead of facing the comitium and the senate, as had hitherto been the custom, he turned his face to the forum, where the people assembled, thereby intimating that the power of the state was in the people. Caius Gracchus is said to have done the same thing at a subsequent period.

videbatur: cooptatio enim collegiorum ad populi beneficium transferebatur. Atque is primum instituit in forum versus agere cum populo: tamen illius vendibilem[f] orationem religio deorum immortalium, nobis defendentibus, facile vincebat. Atque id actum est prætore me, quinquennio ante quam consul sum factus. Ita re magis, quam auctoritate causa illa defensa est.

CAP. XXVI.

Quod si in scena, id est, in concione, in qua rebus fictis et 96
adumbratis loci plurimum est, tamen verum valet, si modo id 97
patefactum et illustratum[g] est: quid in amicitia fieri oportet, quæ tota veritate perpenditur? in qua nisi, ut dicitur, apertum pectus videas, tuumque ostendas, nihil fidum, nihil exploratum habeas; ne amare[h] quidem, aut amari, quum, id quam vere fiat, ignores. Quamquam ista assentatio, quamvis perniciosa sit, nocere tamen nemini potest, nisi ei, qui eam recipit atque in ea delectatur. Ita fit, ut is assentatoribus patefaciat aures suas maxime, qui ipse sibi assentetur et se maxime ipse delectet. Omnino est amans sui virtus; optime enim se ipsa novit, 98
quamque amabilis sit, intelligit: ego autem non de virtute nunc loquor, sed de virtutis opinione[i]. Virtute enim ipsa non tam multi prædíti esse, quam videri volunt. Hos delectat

[f] *Vendibilem*, got up for sale, for display; *popular, plausible. Religio*, for the object of Lælius' speech was to oppose any change being introduced into the worship of the gods. Cf. Cic. Brut., c. 21, 83; De Nat. Deor. iii. 2. "That occurred when I was prætor," that is, when I had neither age nor position to give me influence in the state. *Re*, the merits of the case = *verum*, in the next sentence.

CHAP. XXVI.

[g] *Illustratum*, "brought into light;" *quæ tota*, "which depends wholly on truth." *Apertum pectus.* Cf. Athenæus, p. 694.

[h] *Amare* and *amari* depend on *exploratum habeas.* You cannot be certain whether you ought even to love or whether you are loved.

[i] *Virtutis opinione*, the idea which a man has of his virtue. Cf. above, qui ipse sibi assentetur.

assentatio; his fictus ad ipsorum voluntatem sermo quum adhibetur, orationem illam vanam[j] testimonium esse laudum suarum putant. Nulla est igitur hæc amicitia, quum alter verum audire non vult, alter ad mentiendum paratus est. Nec parasitorum in comœdiis assentatio [nobis] faceta videretur, nisi essent milites gloriosi.

Magnas vero agere[k] gratias Thais mihi?

Satis erat respondere, *magnas: ingentes*, inquit. Semper auget assentator id, quod is, cujus ad voluntatem dicitur, vult esse
99 magnum. Quamobrem, quamvis blanda ista vanitas apud eos valeat, qui ipsi illam allectant et invitant; tamen etiam graviores constantioresque admonendi sunt, ut animum advertant, ne callida assentatione capiantur. Aperte enim adulantem nemo non videt, nisi qui admodum est excors[l]: callidus ille et occultus ne se insinuet, studiose cavendum est. Nec enim facillime agnoscitur, quippe qui etiam adversando sæpe assentetur, et litigare se simulans blandiatur atque ad extremum det manus[m] vincique se patiatur, ut[n] is, qui illusus sit, plus vidisse videatur. Quid autem turpius, quam illudi? Quod ne accidat cavendum est, ut in Epiclero;

Hodie me ante omnes comicos stultos senes
Versaris[o] atque emunxeris lautissime,—

[j] *Vanam*, lying. See c. 25. § 94; *laudum*, merits.

[k] *Magnas vero agere*, *Does* Thais *give* me? *Auget*, cf. Juven. iii. 100.

[l] *Admodum excors*, an excessive fool. Cic. Tusc. i. 9, 18. Aliis cor ipsum animus videtur, ex quo *excordes vecordes concordesque* dicuntur.

[m] *Det manus*, gives up his hands to be bound, yields, gives in, acknowledges himself to be worsted.

[n] *Ut in Epiclero* is to be connected with *accidat*, not *cavendum est; ut* (*accidit*) *in Epiclero*. Gernh. "We must take care that this (illudi) does not occur, as it occurred in the Epiclerus," a play of Cæcilius, (De Senect. c. 11, 36,) in which an old man, as it seems, is cheated and befooled by a slave.

[o] *Versaris*. Plaut, Asinar. i. 3, 28; Bacchid. iv. 5, 6. Versabo ego illum (*senem*) hodie, si vivo, probe. Tum frictum ego illum reddam, quam frictum est cicer. Virg. Æn.

Hæc enim etiam in fabulis stultissima persona est improvido- 100
rum et credulorum senum. Sed, nescio quo pacto, ab amicitiis perfectorum hominum, id est, sapientium—de hac dico sapientia, quæ videtur in hominem cadere[p] posse—ad leves amicitias deflexit oratio. Quamobrem ad illa prima redeamus eaque ipsa concludamus aliquando.

CAP. XXVII.

Virtus, virtus, inquam, C. Fanni, et tu, Q. Muci, et conci- 27
liat amicitias et conservat. In ea est enim convenientia rerum[q], in ea stabilitas, in ea constantia: quæ quum se extulit et ostendit lumen suum et idem adspexit agnovitque in alio: ad id se admovet vicissimque accipit illud, quod in altero est; ex quo exardescit sive amor sive amicitia. Utrumque enim dictum est ab amando: amare autem nihil aliud est, nisi eum ipsum diligere[r], quem ames, nulla indigentia, nulla utilitate

ii. 62, versare dolos. The metaphor is explained as coming from turning fish, while frying. *Emunxeris.* In Plautus, Mostellaria, v. 1, 60, an old man befooled by his slave says, *probe me emunxti.* The slave replies, vide, sis, satine recte. Num *mucci fluunt?* Ter. Phorm. iv. 4, 1. *Emunxi* (I have cleaned out) *argento* senes. "To-day you will have turned me round and cheated me most cleverly, more? (*ante*) than all those foolish old men of the comedies," (*comicos,*) who are always a staple subject in comedies. As this is a fragment it is difficult to say on what the subjunctives *versaris, emunxeris* depend. Supply "if I do what you tell me;" or it is a threat, "if you turn me, &c., I will punish you."

[p] *In hominem cadere,* that wisdom which seems to lie within the compass of man, to be attainable by man. See ch. 5. *Illa prima,* "let us return to that of which we first spoke, (*true, perfect* friendship, opposed to *leves,* ch. 21, § 76,) and bring that subject at length to a close."

CHAP. XXVII.

[q] *Convenientia rerum,* "agreement on all matters," *συμπάθεια,* accordance of thoughts, wishes, plans. Cf. c. 18. § 65, c. 8. § 27, and c. 27. § 103.

[r] *Diligere,* "to cherish *for himself* (*ipsum*) him whom you love, not from any sense of need, without seeking any advantage, which however *of itself,* (*ipsa,* spontaneously,) flowers forth," springs forth, as the flower naturally adorns a plant.

quæsita: quæ tamen ipsa efflorescit ex amicitia, etiam si tu
101 eam minus secutus sis. Hac nos adolescentes benevolentia senes illos L. Paullum[s], M. Catonem, C. Gallum, P. Nasicam, Ti. Gracchum[t], Scipionis nostri socerum, dileximus; hæc etiam magis elucet inter æquales, ut inter me et Scipionem, L. Furium, P. Rupilium, Sp. Mummium: vicissim autem senes in adolescentium caritate acquiescimus, ut in vestra, ut in Q. Tuberonis; equidem etiam admodum adolescentis P. Rutilii, A. Virginii familiaritate delector. Quoniamque ita ratio comparata est vitæ naturæque nostræ, ut alia ætas[u] oriatur ex alia; maxime quidem optandum est, ut cum æqualibus possis, quibuscum tamquam e carceribus emissus sis, cum eisdem ad cal-
102 cem, ut dicitur, pervenire. Sed quoniam res humanæ fragiles caducæque sunt, semper aliqui anquirendi sunt, quos diligamus et a quibus diligamur: caritate enim benevolentiaque sublata omnis est e vita sublata jucunditas. Mihi quidem Scipio, quamquam est subito ereptus, vivit tamen semperque vivet: virtutem enim amavi illius viri, quæ exstincta non est. Nec mihi soli versatur ante oculos, qui illam semper in manibus habui[x], sed etiam posteris erit clara et insignis. Nemo umquam animo aut spe majora[y] suscipiet, qui sibi non illius me-

[s] *L. Paullum*, see c. 6. § 21; *M. Catonem*, c. 2; *C. Gallum*, c. 2. De Repub., c. 15. *P. Nasicam*, i. e. P. Nasica, called Corculum, because of his wisdom and eloquence, son-in-law of the elder Scipio Africanus, consul B.C. 162, whom Gernhard confounds with his son, Scipio Nasica Serapio, consul B.C. 138, who caused the death of Tib. Gracchus, (c. 12, note x.) Bei.

[t] *Ti. Gracchum*, the father of the celebrated Gracchi, who married Cornelia, the daughter of the elder Scipio Africanus. The younger Scipio married Sempronia, the daughter of this Gracchus. *Q. Tuberonis*, grandson of L. Paullus, by Æmilia, sister of Scipio Africanus the younger. See c. 11. § 37. *P. Rutilii.* He wrote a life of the younger Africanus and an account of the Numantine war, in which he served as military tribune under Scipio, U.C. 620, B.C. 134. Bei.

[u] *Ætas*, generation, γενεά. *Aliqui*, alii qui, i.e. alii post alios. Bei. See p. 52, note h.

[x] *In manibus habui* = præsentem vidi. Gernh.

[y] *Majora*, "undertake things of any magnitude."

moriam atque imaginem proponendam putet. Equidem ex 103
omnibus rebus, quas mihi aut fortuna aut natura tribuit, nihil habeo, quod cum amicitia Scipionis possim comparare. In hac mihi de re publica consensus, in hac rerum privatarum consilium, in eadem requies plena oblectationis fuit. Nunquam illum ne minima quidem re offendi, quod quidem senserim; nihil audivi ex ipso, quod nollem; una domus [erat], idem victus, isque communis; neque solum militia [z], sed etiam peregrinationes rusticationesque communes. Nam quid ego de 104
studiis dicam cognoscendi semper aliquid atque discendi? in quibus remoti ab oculis populi omne otiosum tempus contrivimus. Quarum rerum recordatio et memoria si una cum illo occidisset, desiderium conjunctissimi atque amantissimi viri ferre nullo modo possem. Sed nec illa exstincta sunt, aluntur potius et augentur cogitatione et memoria: et, si illis plane orbatus essem, magnum tamen afferret mihi ætas ipsa solatium; diutius [a] enim jam in hoc desiderio esse non possum. Omnia autem brevia tolerabilia esse debent, etiam si magna sunt. Hæc habui, de amicitia quæ dicerem. Vos autem hortor, ut ita virtutem locetis [b], sine qua amicitia esse non potest, ut ea excepta nihil amicitia præstabilius putetis.

[z] *Militia.* Lælius was Scipio's legatus in the Carthaginian war.

[a] *Diutius,* very long; *desiderio,* "this state of regret."

[b] *Ita locetis.* Let virtue occupy the first place in your estimation, friendship the second.

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